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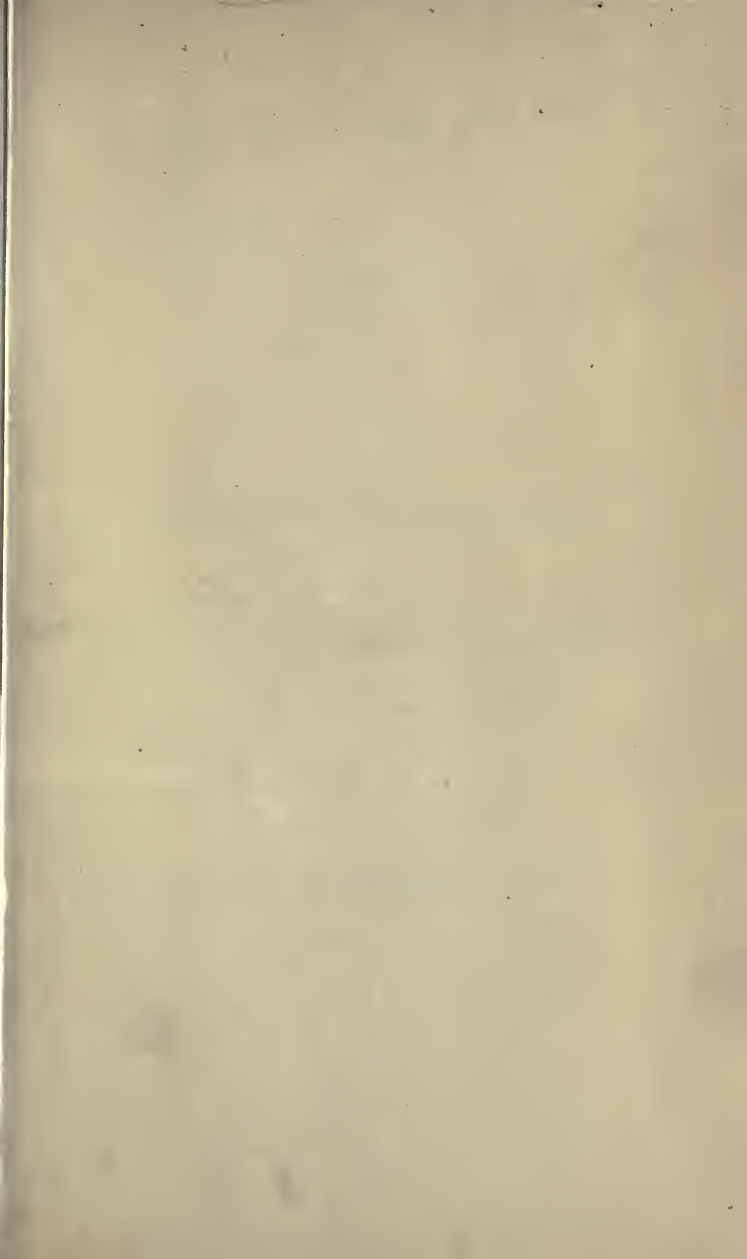


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III
HERODOTUS

BOOK I.

WITH

ENGLISH NOTES AND INTRODUCTION

BY

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P R E F A C E.

THOUGH I am fully aware of the numerous defects of this work, I venture to hope that it has one merit—that of not leaving untouched any serious difficulties of grammar and construction, which occur in the text. The text-difficulties of Herodotus are always liable to be under-estimated. His apparent simplicity of construction conceals many a pitfall, which seems sometimes to have escaped the notice of students and commentators alike. On these and other points of grammar I have given references to Madvig's *Greek Syntax*, and occasionally, when Madvig seemed too brief, to the grammars of Jelf and Donaldson. I have also made considerable use of Krüger's *Griechische Sprachlehre für Schulen*, and of Klotz's *Devarii Liber de Græcæ linguæ particulis*.

A writer so discursive as Herodotus necessarily requires a good deal of illustration. A discussion of the larger historical questions presented by his work would have made the commentary too bulky, even had I felt myself competent to deal with them; and on these I have simply referred to the histories of Grote and Curtius. The references to the former

are made to the 8 volume edition (1862), and I have added in brackets the corresponding volumes and pages in the original 12 volume edition. On other points however I have thought it right to give a considerable amount of illustration from modern sources. I have no sympathy with the point of view which attaches an educational value to the mere 'getting up' of the text of a Greek or Latin author, without caring whether any attention is paid to the truth or importance of the facts therein contained. Certainly in the case of Herodotus such an unnatural separation of form and matter would be a very grave error.

The present edition does not profess to be in any sense critical. The notices of the MSS. are taken at secondhand, except in the case of two Bodleian MSS., which do not seem to be known to the modern authorities on the text—Abicht and Stein. The variations of reading contained in the appended table are only those which affect the sense of the passages in which they occur, or exhibit some syntactical peculiarity. Such a selection of various readings may fairly perhaps be called unscholarlike and unscientific. My excuse must be that I found it necessary occasionally for the explanation of passages to refer to variations of reading, and that space was gained in the commentary by putting them all in a separate list, where the reader could judge for himself of their relative authority. I have also availed myself of the table of readings for marking the passages in which I have departed from Bähr's text.

I had originally intended to append to my remarks on the dialect of Herodotus a sketch of the principal Herodo-

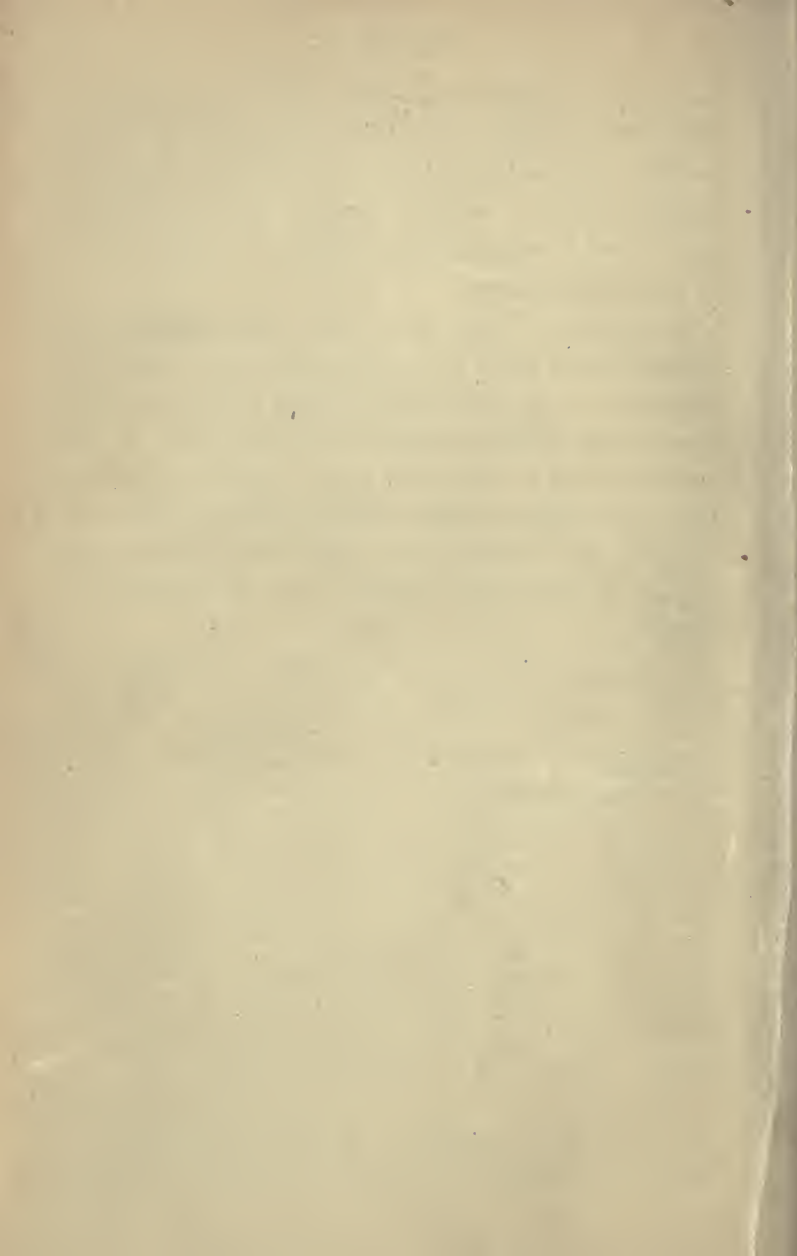
tean forms, resembling those which are given in the more recent German editions. But I found that it must be of considerable length, to be of any value, and after all it seemed doubtful whether it would not be to a great extent superfluous—so full and accurate is Liddell and Scott's *Lexicon* on the dialectical forms.

In the list of editions on p. lxviii. I have mentioned the commentaries of which I have made most use. I have also endeavoured in my notes to acknowledge, as far as possible, my obligations to these and other recent authorities. It only remains for me to express my thanks to Mr R. W. Raper, Fellow and Tutor of Trinity College, Oxford, who was kind enough to look through some of the sheets, as they passed through the press, and to whom I owe some valuable suggestions.

H. G. W.

OXFORD,

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ON THE LIFE OF HERODOTUS.

FOR a full discussion of the numerous questions which have been raised on the life of Herodotus, the reader is referred to some of the works mentioned on pp. lxviii., lxix. It will be sufficient here to give a brief summary of the principal ascertained facts and of the points on which differences of opinion still exist.

The following is all that is known for certain about the life of Herodotus. He was born about the year 485 B.C. at Halicarnassus, a Dorian colony situated on the coast of Caria, at one time a member of the league of the Hexapolis¹, and at the time of the Persian war an important town of the small vassal-kingdom ruled over by Artemisia². The travels, which his work proves him to have undertaken, must have extended over many years of his life. He penetrated into the interior of the Persian empire, as far as Ecbatana to the north-east, and Ardericca to the south-east³. He visited Tyre and other parts of Phoenicia, and explored Egypt as far south as Elephantine⁴. Northwards he sailed across the Black Sea to the coast of Scythia⁵, and also visited Colchis, the Propontis, the Thracian Chersonese and Macedonia⁶. In Greece proper he stayed (amongst other places) at Athens, Thebes, Lacedaemon, Dodona, and Delphi⁷. To the westward he travelled as far as

¹ I. 144.² VII. 99.³ I. 98. 6; 185. 3.⁴ II. 44. 1; 106. 1; 29. 1.⁵ IV. 76. 3; 81. 2; 105. 2.⁶ II. 104. 2; IV. 14. 1; II. 44. 4; VI. 47. 2; VII. 115. 3.⁷ I. 98. 8; V. 59. 1; III. 55. 3; II. 55. 5; I. 51. 1.

Cyrene, Zacynthus and southern Italy¹. He joined the Athenian colony which was sent out to Thurii in Magna Graecia about 444 B.C.,—either as an original colonist or at some subsequent time. He was at Athens some time or other after the year 436 B.C., when the Propylaea of the Acropolis were commenced². He died (probably at Thurii) not earlier than 430 B.C., and he left his work (which, like those of the other prose-writers of the time, was composed in the Ionic dialect³) in an unfinished state at his death.

The following additional particulars of his life are probably to some extent correct, and are accepted by many modern authorities. They partly rest on the authority of the lexicon compiled by Suidas⁴—partly are inferences from the language of Herodotus. His family was illustrious, and he was nephew (or first cousin) of Panyasis, an epic poet of some note, who composed among other works a *Heracleiad*⁵ in fourteen books. Driven from Halicarnassus by Lygdamis (grandson of Artemisia), Herodotus took refuge in Samos⁶, where he seems to have had relations⁷. He subsequently returned to Halicarnassus and succeeded in expelling Lygdamis (probably about 449 B.C.), who had previously put Panyasis to death. His travels in Persia, Media, and Assyria were earlier than his visit to Egypt, which seems to have taken place shortly after the collapse of the revolt of Inarus against the Persian dominion

¹ II. 181. 7; IV. 195. 3; 99. 6.

² V. 77. 6.

³ The early prose-writers were in many cases Ionic. The popularity of Hecataeus in particular probably did much to make Ionic the language of historical literature. 'The adoption of it by a native Dorian (see however pp. l., li.) was as natural in that age as the adoption of the Tuscan by a Venetian or Neapolitan man of letters in the present day.' Mure. Hippocrates (Dorian) and Hellanicus (Aeolian) also composed in Ionic.

⁴ S. v. Ἡρόδοτος, Πανύσιος. Nothing whatever is known about Suidas, though he is generally placed about the 10th century. The lexicon (or rather encyclopaedia) was clearly based upon older works which have perished, and bears traces of having passed through many hands.

⁵ Compare Hdt. II. 44.

⁶ II. 148. 2; 168. 2; III. 39 foll.; 54 foll.; 60; 120 foll.; 139 foll., al.

⁷ VIII. 132. 1.

in 455 B.C.¹, and he seems to have visited Thrace before 437². He resided for some time at Athens, where he was a friend of Sophocles³, and he died before the year 412⁴.

There has been much discussion on the following questions in connection with the life of Herodotus.

(1) Did Herodotus give a public recitation of any portion of his writings at Olympia or elsewhere? According to the well-known story told by Marcellinus⁵ (date unknown) and Suidas, on one occasion, when Herodotus was giving a public recitation of his writings, the young Thucydides, who was present with his father, burst into tears, whereupon Herodotus, turning to Olorus, said, 'Olorus, thy son's nature is ripening towards knowledge⁶.' That Herodotus gave a public recitation of his work at the Olympic games had been previously stated by Lucian (2nd cent.), who however says nothing about Thucydides or Olorus. And the pseudo-Plutarch⁷ reports, on the authority of Diyllus (about 250 B.C.), that a decree was passed at Athens to give ten talents to Herodotus—a gift which, it

¹ The language used at II. 150. 3 implies that he had been at Nineveh before he visited the lake of Moeris, and if the story of his expulsion of Lygdamis be true, it would probably have been unsafe for him to have travelled in the interior of Asia after that event. The date of the visit to Egypt is determined by the remark at III. 13. 6. Some authorities however think that the visit took place *during* the revolt, advantage being taken by Herodotus of the presence of the Athenian armament in Egypt.

² At VII. 114 no mention is made of Amphipolis, which was founded in that year.

³ See the references given on p. xxxi. The beginning of a poem has been preserved by Plutarch (*Mor.* 785), who says that it is universally allowed to have been written by Sophocles:—*ῥῶδην Ἡροδότῳ τεύξεν Σοφοκλῆς ἐτέων ὧν | πέντ' ἐπὶ πεντήκοντα*. It was thus written B.C. 440, the year before the *Antigone* was brought out.

⁴ This is an inference from the language used at VI. 98. 3; VII. 170. 5, which would hardly have been retained, had Herodotus heard of the defeat of the Athenians in Sicily.

⁵ *Vit. Thuc.* 54.

⁶ *ὀργῇ πρὸς τὰ μαθήματα*. For the metaphor, cf. Hdt. IV. 199. 2.

⁷ *De Herod. malign.* 26.

has been argued, must have implied a previous public recitation. According to another (probably still later) story Herodotus had intended to recite his work at the Olympic festival, but put it off from day to day (till it was too late) on account of the heat of the sun :—whence was derived the proverb of putting off a thing ‘till Herodotus’ shady day’ (*εἰς τὴν Ἡροδότου σκιάν*). That the story told by Lucian cannot be true in all its details, has been conclusively shown by Dahlmann. Whether it had any foundation in fact, we have no means of knowing. It is probable that Herodotus became acquainted at Athens with Thucydides, who was about fourteen years his junior, and there is no *a priori* improbability in one or more public recitations of *portions* of the histories having been given. But critics attempt too much, when they try to determine what portions were (or might have been) thus recited.

(2) In what order did Herodotus undertake his different travels? That he had probably completed his eastern travels before his visit to Egypt, has been already stated. It seems probable also (from II. 170. 2) that he had been at Delos before his Egyptian visit, and we learn (from II. 44. 1, 4) that after quitting Egypt he went to Tyre, and subsequently to Thasos. Other passages (e.g. I. 98. 8; II. 7. 2), which have been thought to bear on the order of his travels, seem less decisive. We are probably justified in supposing that his expeditions to the east and north were undertaken from Halicarnassus or Samos, rather than from his later western home. But any connected history of his travels can be based on nothing but the merest conjecture.

(3) In what year did Herodotus die? Since the work bears many marks of incompleteness and want of revision, we may suppose that he was still engaged upon it at the time of his death. The question therefore becomes, What is the latest definite historical fact mentioned in the work? It seems to be now generally agreed that the supposed references to events as late as 408 B.C. (see I. 130. 2; III. 15. 3) are untenable.

The supposed allusion to the occupation of Decelea in 413 (see IX. 73. 3) very probably only refers to the fact that Decelea was spared when parts of Attica were laid waste in the first year of the Peloponnesian war (Thuc. II. 23), and the facts mentioned at III. 160. 3; VII. 114. 3 are indecisive, because we have no definite statement of the time at which they occurred. The language used at VI. 98 has been thought to imply that Artaxerxes was already dead when the passage was written. If this is granted, Herodotus wrote as late as 425. But the assumption is questionable. On the other hand it is quite certain that he was alive during the first two years of the Peloponnesian war, since he refers to the war and mentions one or two events which occurred in those years (see IX. 73. 3; VII. 233. 4; 137. 2, 4). We are entitled therefore to conclude that he certainly lived as late as 430, and possibly as late as 425 B.C. For any statement beyond this we have no evidence.

(4) Were the Ἀσσύριοι λόγοι (see I. 106. 3; 184. 1) ever written, and were they intended to form a separate treatise? If Herodotus intended to incorporate them into his work, we can hardly suppose that they were ever actually composed. But it seems more probable that he intended to make them into a separate work—probably on account of their length. Otherwise why should he have neglected such a good opportunity for inserting them, as that which presents itself at I. 106? Or why, if he had intended to insert them in a later place (e. g. after III. 160), should he have anticipated a portion of them by the description of Babylon at I. 178 foll.? Whether they were ever composed—on the assumption that they were to form a separate treatise—is uncertain. The anticipation at I. 178 foll. seems rather to imply that they were not. Still the difficulty of supposing that Ἡσίωδος is the true reading in Aristotle's statement about the 'Siege of Nineveh'¹ is even greater than that of adopting Ἡρόδοτος. On this point too we must be content to reserve our judgment.

¹ *Hist. An.* VIII. 18. See note on I. 184. 1.

Dismissing as unprofitable—because insoluble on the evidence within our reach—these disputed questions about the life of Herodotus, let us attempt from his writings, and from a consideration of the times in which he lived, to picture to ourselves the man, and form an estimate of his character.

The events of the years 480 and 479 B.C. were such as would make a powerful and lasting impression on the minds of the young generation just growing up at that time into an appreciation of the historical situation. Too young to have entered into the feelings of trouble and anxiety, with which the Athenian sympathizers of his city must have viewed the preparations for the expedition of Xerxes, Herodotus was probably old enough to have shared in the rejoicings which the overthrow of the expedition must have caused. Very possibly the earliest remembrance of his life was the news of the battle of Salamis. Halicarnassus had contributed a contingent of five ships to the Persian navy, and Herodotus has given us a lively picture of the unwillingness with which many of the Asiatic Greeks took part in an engagement, which could have no other issue, as they thought, than the final extinction of Greek freedom¹. We may imagine how, when the glorious and unexpected news arrived, many a pious Asiatic Greek must have seen in the proud king's defeat (as did Themistocles²) the direct interposition of Providence, and we can hardly be wrong in attributing in some degree to these impressions of the early years of Herodotus that belief in the divine ordering of events and in the inevitable punishment of presumptuous pride, which he so continually enforces throughout his work.

The stirring events of these early years of his life would naturally have kindled his enthusiasm. We may imagine him resolving as a boy to devote his life to the description of that great war, the concluding events of which had first stimulated his imagination, and undertaking even his earliest travels with the determination of putting on record what he saw and heard. A desire to see the world was not without precedent among

¹ See VIII. 10. 2

² See VIII. 109. 4.

the Greeks of his age. Hecataeus of Miletus in the preceding generation had visited Egypt¹, and, although the travels attributed to the early philosophers are probably in most cases the inventions of a later time, Democritus of Abdera, as we learn from a fragment of his writings which has been preserved, prided himself upon the extent of his travels². But the difficulties of travelling in those days can hardly be overestimated. If all travelling implies a certain amount of energy and self-reliance, the travels of Herodotus must have required all the courage and determination of an African explorer of the present day. He must often have been in danger of starvation or shipwreck—of attacks from the ‘natives’ or wild beasts. The mere difficulties of transit, and his ignorance of foreign languages³, must have often proved serious obstacles. It has been suggested that his object in travelling may have been in part commercial, and this is not impossible. Palgrave’s recent experiences in Central Arabia have shown the comparative safety of the merchant amongst uncivilized nations, where the man who professed to be travelling merely ‘for information’ would have been viewed with suspicion and dislike. But we have the testimony of Herodotus himself, that some of his journeys were undertaken simply in order to clear up points about which he was uncertain⁴, and we may fairly suppose at any rate that his

¹ II. 140. 1.

² τὰδε λέγει Δημόκριτος...Ἐγὼ δὲ τῶν κατ’ ἐμῶντων ἀνθρώπων γῆν πλείστην ἐπεπλανησάμην ἱστορέων τὰ μήκιστα, καὶ ἀέρας τε καὶ γέας πλείστας εἶδον, καὶ λογίων ἀνθρώπων πλείστων ἐσήκουσα, καὶ γραμμένον συνθέσιος μετὰ ἀποδείξιος οὐδεὶς κώ με παρήλλαξεν. Ritt. and Prell. *Hist. Phil.* 77. Contrast the boastfulness of this language with the modest silence of Herodotus. Democritus was probably born about 480 B.C.

³ That he did not understand Egyptian seems certain (II. 125. 5), and his acquaintance with other languages seems to be limited to a knowledge of a few words and phrases, such as he would naturally have picked up in the course of his travels. See I. 105. 5; 110. 1; 139. 3; 172. 1; 187. 2; 192. 3; II. 2. 9; 30. 2; 105. 2; III. 88. 6; IV. 27; 59. 4; 110. 1; 117. 1; 155. 2; 192. 4; V. 9. 6; VI. 119. 4; VIII. 85. 5; 98. 3; IX. 110. 2.

⁴ II. 44. 1; 75. 1.

commercial motives were rather ostensible than real. Probably, notwithstanding all the precautions which he may have adopted, his travels would have come to an untimely end, had not the circumstances of his birth and times been greatly in his favour. Born a Persian subject, he was entitled to claim the protection of the great king in any part of the Persian Empire. The facilities afforded to traffic in Central Asia by the civilizing influence of Darius may be seen in the description of the 'Royal Road' from Sardis to Susa¹, and the security given to travellers in Egypt by the establishment of the Persian dominion is illustrated by the fact that Herodotus did not venture to trace the Nile beyond Elephantine, the last Persian outpost on the Ethiopian frontier². Born a Greek, on the other hand, with strong national sympathies, and an ardent belief in the rights of Greek freedom and the advantages of democratical government³, he was sure of a warm welcome in all Greek-speaking countries, which had either taken part in, or sympathized with, the national struggle against Persia. The courtesy and kindness with which he was received in Greece are sufficiently attested by the unrestricted liberty which was evidently accorded to him, of examining the archives and treasures of Delphi and other Greek oracles—an indulgence not likely to have been granted to the ordinary visitors of the shrine.

The influence of his travels on his character is to be traced in the singular breadth of view and freedom from national and provincial prejudices, which pervade his work. Though 'a Greek of the Greeks,' he never allows himself to indulge in contemptuous language about the laws and lives of the 'barbarian' (and often wholly uncivilized) nationalities, of which he had had so much experience. He often praises their customs, even when they are utterly foreign to Greek ideas⁴,

¹ V. 52.

² II. 29. 1; 30. 4.

³ See e.g. II. 147. 2; 172. 7; V. 78. 1; and III. 80 (compared with III. 81; 82).

⁴ E.g. I. 137. 1; 196. 1; 197. 1.

and for the scientific and artistic products of Egyptian civilization in particular, he shows a strong admiration¹, while emphatically marking (and even exaggerating) its many points of divergence from the ways of 'the rest of the world².' He recognizes the fact that to each country its own institutions are the best³, and taking a comprehensive view of the vicissitudes of human affairs and the varying rise and fall of cities and nations, he pronounces the present smallness and unimportance of many states to be no reason for passing them over in silence⁴. The width of his human sympathies is especially traceable in the sentiments (of course unhistorical) which are put into the mouths of his leading barbarian characters. Herodotus does not regard practical—any more than speculative—wisdom as a Greek monopoly. Croesus, Amasis, and Artabanus are σοφισταί, as well as Solon. They have lived and suffered and learnt experience, and we may listen with respect to their views on the shortness and miseries of life, on the vicissitudes of fortune, and the dangers of excessive prosperity⁵. The whole narrative of the Persian war is another example of this freedom from national vanity. It might have been read without resentment by any fair-minded Persian of the day. Full justice seems to be done to the partial successes of the enemy, and to the bravery of both their troops and their generals⁶, and the fear of Nemesis induces Herodotus to ascribe the Persian defeat rather to the interference of the gods than to the valour or tactics of the Greeks.

His freedom from many of the local prejudices of his time is also to be referred to the influence of his travels. He is a cosmopolitan Greek. His Hellas includes Miletus and Cyrene, Sicily and Rhodes⁷; his horizon is not bounded by the walls

¹ See II. 4. 3; 35. 1; 43. 3; 109. 3; 146. 1; 148. 2; 155. 1.

² οἱ ἄλλοι ἄνθρωποι, II. 35. 2; 36. 2.

³ III. 38. 2.

⁴ I. 5. 5—7.

⁵ See I. 207; III. 40; VII. 10; 46.

⁶ E.g. VI. 113. 1; VII. 210. 3; VIII. 86. 3; 87; IX. 22. 2; 37. 1.

⁷ See I. 92. 1, note.

of his own particular πόλις. Yet his sensibility to the ties of local and personal attachment does not seem to have been thereby diminished. Slight traces are occasionally to be found in his work of personal likings and dislikes, which could no doubt be explained by the history of his life, if we knew it fully¹. If Samos was ever his home, he has abundantly requited its hospitality by the fulness of the account which he has given of its history and public works². And his praises of Athens, his temporary home in after years, have subjected him to many charges of partiality and misrepresentation. It is unnecessary to refute at length the assertions of the extraordinary treatise on the 'maliciousness' (κακοήθεια) of Herodotus, which has come down to us among the reputed writings of Plutarch. Some of its illogical accusations almost suggest the belief that it was composed merely as an ironical *jeu d'esprit*. But the joke seems to be too heavy for this explanation to be possible. The mask fits too closely to enable us to catch a glimpse of the sarcastic smile beneath, and it seems more probable that the treatise is a *bona fide* expression of Boeotian resentment and jealousy, the result of the plain statements made by Herodotus about the 'Medism' of the Thebans³. The utmost that the writer succeeds in showing, is that Herodotus was careless of popularity—did not care, that is, to gain it at the expense of truth. The charges of undue prejudice against the Thebans, Corinthians, and Spartans may be rebutted by calling attention to the commendations bestowed on these states for what Herodotus deems praiseworthy in their conduct on other occasions⁴; the charge of

¹ Stein thinks that Hdt. shows a liking for the Macedonian royal family (v. 22. 1), Artabazus (VIII. 106. 1), king Pausanias (v. 32. 2), Aristides (VIII. 79. 1), Kallias (VI. 121. 2),—and a dislike for the Ionians (I. 142. 6), the Aleuadae (VII. 6. 3; 172), and Themistocles (VIII. 4. 3). But some of these instances seem rather fanciful.

² See the passages quoted in the note on p. x.

³ See VII. 205. 4; 233. 2; IX. 31. 7; 41. 4; and compare *de Herod. malign.* 31.

⁴ E.g. IX. 67. 1; V. 75. 1; 92; VII. 102. 2; 220. 1.

undue friendliness to Athens is disproved by the criticisms which he occasionally passes on its faults and follies¹. If his praises of Athens really require apology, her unpopularity immediately before the Peloponnesian war would seem to be sufficient reason why her wellwishers should be anxious to call special attention to the services which she had rendered to Greece during the preceding generation.

To the stay of Herodotus at Athens the highest interest attaches, and his silence about the men whom he met there is extremely provoking. A contemporary sketch of the Athenian society of the age of Pericles would have been a literary treasure, for which we might well have been content to forego the possession of the treatise on the life of Homer, which has been fathered upon Herodotus, and is so often included in the editions of his work². Of the Athens of Socrates we possess a vivid picture in the dialogues of Plato—our knowledge of the Athens of Pericles is based only on the comparatively untrustworthy authority of Plutarch's *Lives*, and on the scanty notices which may be occasionally found in Plato and the fragments of the philosophers. If we suppose Herodotus to have been in Athens in 445 B.C.—the year before the Thurian colony was founded—Sophocles would have been about 50—possibly engaged on the *Antigone*,—Euripides about 35, Thucydides about 26, and Socrates 24. Pericles would have been a statesman of some twenty years' standing, probably already married to Aspasia, and in intimate intercourse with his friends and instructors, Zeno the Eleatic, Protagoras the Sophist, and Damon the musician. That Herodotus was welcomed in this highly cultivated society (where his strange experiences doubtless found eager listeners) is proved by his intimacy with Sophocles, already mentioned. And there can be no reasonable doubt that he knew and admired Pericles, though we are unable to determine how far

¹ E.g. I. 62. 2; V. 97. 4; VI. 109. 2; VII. 133. 2.

² It is now generally ascribed either to an Alexandrian grammarian, or to an unknown author of the 2nd century A.D.

his account of the political relations existing between the Greek states, his views on the inexpediency of a despotism at Athens¹, and his criticism of the Cleisthenic reforms², may be due to actual conversations with Pericles himself. Once only does he mention Pericles by name, but it has been truly said that he there mentions him 'as if he were a god'—a supernatural being, whose first appearance on earth would naturally be heralded by a portent. 'Agariste (he says), being married to Xanthippus, and being with child, saw a vision in her sleep, and she dreamt that she brought forth a lion: and after a few days she bears Pericles to Xanthippus'.³

One other Athenian resident must be mentioned, with whom Herodotus probably came into contact, and whose influence on his writings (whether direct or indirect) is unmistakable—the philosopher Anaxagoras. Born at Clazomenae, and therefore like Herodotus only a μέτοικος, he seems, as early as 465 B.C., to have settled in Athens, where his abilities procured him the friendship of Pericles. He there became the recognized leader of that new school of scientific thought, the influence of which is to be traced in his distinguished pupils, Euripides and Socrates. The cardinal point of his philosophy is the conception of νοῦς. 'Mind' alone is separated from everything else in the universe—by the action of 'mind' on chaos the existing order of the universe is to be explained: πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε⁴. Vague as this language is, it was the first attempt to distinguish between the material and the immaterial—the first conception of an immaterial efficient cause of things, and its adoption implied a definite abandonment of the cosmogonies of the earlier mythologists. Accordingly we find Anaxagoras venturing to give an allegorical interpretation of the early legends⁵,

¹ v. 78.

² v. 66; 69.

³ vi. 131. 3. Grote strangely views the story as an after-thought of the enemies of Pericles.

⁴ Ritt. and Prell. *Hist. Phil.* 52.

⁵ E.g. Zeus is νοῦς, Athene τέχνη, etc.

and attempting scientific explanations of physical phaenomena. The sun, which Herodotus speaks of as a god¹, was pronounced by Anaxagoras to be merely 'a red-hot stone, larger than the Peloponnese'—the moon, to which Herodotus had seen so many sacrifices performed in the course of his travels², and by the phases of which the Spartans³ and Nicias⁴ regulated their military movements, was said to be made of earth and to contain valleys and houses. It was only natural that such statements should have shocked the religious feelings of the uneducated, and hence the paradox that the first condemnation for atheism fell on the man, who has been called from a modern point of view 'the first of theists.'

At Athens, if nowhere else, Herodotus was brought face to face with this rapidly developing school of thought, and had to attempt a reconciliation between the science and religion of his times. The result, as might have been expected, was a compromise. Occasionally he seems dissatisfied with the popular polytheism. He doubts whether it is correct to attribute to the direct action of Poseidon effects which seem to him merely the result of an earthquake⁵, he regards the titles, forms and functions of the special gods as the creation of the early epic poets⁶, and in his etymology of the word *θεός* he shows a curious reproduction of the language of Anaxagoras⁷. Yet he attempts to trace a real connection between the religions of different nations. The Zeus-Ammon of Libya and Egypt is on his view not merely capable of identification with, but actually the same god as, Olympian Zeus⁸. Heracles Pan and Dionysus are real beings with distinct histories and personalities⁹, and the forgiveness of gods and heroes is invoked for remarks that may seem too sceptical¹⁰. A similar mixture of doubt and belief is observable in his treatment of miracles and

¹ II. 24. 3.² I. 131. 2; II. 47. 2; IV. 188.³ VI. 106. 5.⁴ Thuc. VII. 50.⁵ VII. 129. 5. See also VII. 189. 3; 191. 2.⁶ II. 53. 3.⁷ Compare *κόσμῳ θέντες* (II. 52. 2) with the *διεκδόμῃσε* of Anaxagoras (l. c.).⁸ II. 55. 4.⁹ II. 145.¹⁰ II. 45. 4.

gifts of prophecy. He cannot believe that a dove spoke with human voice¹, yet he feels no difficulty in accepting and interpreting omens equally miraculous². He pronounces the *μαντική* of Melampus to be an artificial invention, and hints at the bribery of the Pythia³, yet he is a firm believer in the value of the art of divination and the truth of oracles. The hesitation which he displays about pronouncing against the popular mythology is partly to be attributed to a reverence for received tradition, partly to a love of mysticism and secrecy in religious observances, partly also, without doubt, to a fear of popular clamour.

If we put altogether on one side the received popular mythology, the attitude of Herodotus on religious questions becomes more definite and consistent. He believes in one God⁴, a Providence, which orders all things wisely, and exercises a moral government over the world. Crime never escapes the eye or the avenging arm of God. Punishment assuredly falls, if not on the guilty man himself, yet on his descendants⁵—often not merely on the individual, but on the nation to which he belongs⁶. And wrong intention is a crime as well as wrong action—it is a sin to tempt God even in thought⁷. Undue prosperity in particular provokes the divine wrath. Preeminence savours of presumption, and the judgments of God seek out the mightiest men, as his lightnings strike the tallest trees. The God of Herodotus is a ‘jealous’ God, who suffers none to be proud except himself⁸. And strive as men may to avoid offence towards him, it is not always in their power to succeed. Their circumstances (if not their characters) are predestined by a power against which it is useless to struggle⁹. Fate is

¹ II. 57. 3.

² E. g. I. 78. 1; VII. 57. 1.

³ II. 49. 5; V. 63. 1; VI. 66. 2.

⁴ ὁ θεός, τὸ θεῖον, ὁ δαίμων, τοῦ θεοῦ ἡ προνοία, θεὸς τύχη.

⁵ I. 13. 4; 91. 2; VII. 137. 3.

⁶ II. 120. 6.

⁷ See the story of Glaucus, VI. 86.

⁸ VII. 10. 13, 14.

⁹ IX. 16. 7.

stronger even than God¹—how much more than man! Attempts to resist the will of God or destiny, even in the pursuit of what may seem right, are punished as crimes². Man in his ignorance must not presume to judge the ways of God³.

The terrible severity of this ultra-Calvinistic creed makes us wonder at the cheerfulness and serenity of temper which the writings of Herodotus exhibit. If he applied to himself the doctrines which he enforces in the case of Croesus, Xerxes, and the rest, he must have lived in continual fear of Nemesis—perpetually on the watch for some divine warning which might foreshadow his coming doom. Perhaps his doctrine of Nemesis is to be regarded as a philosophical tenet rather than a practical belief—an attempt to grasp that conception of ‘law’ and ‘limit’ in the universe, which was developed in the *πέραις* of the Pythagoreans and the *μεσότης* of Aristotle⁴. Or perhaps he felt that the obscurity and troubles of his life, the loss of his early home and his many wanderings, secured him against the envy of the divine power. At any rate his fatalism does not stifle a belief in the importance of human efforts. He thinks that wise counsel and good sense ‘as a general rule’ secure success and the divine favour⁵. But an undercurrent of sadness, which sometimes verges on despair, is traceable throughout his work. Life is short, yet it often seems too long. Even the happiest of men must many times wish to die rather than live⁶. God gives men a taste of the sweets of life⁷, and then dashes the cup of happiness for ever⁸ from their lips. And worst pain of all is the wisdom which foresees evil to come, when coupled with a feeling of powerlessness to do any good⁹.

¹ I. 91. 1. It seems doubtful however whether this solitary statement is to be regarded as expressing Hdt.’s own belief.

² See II. 133.

³ II. 3. 4; IX. 65. 3.

⁴ See Grant’s edition of Aristotle’s Ethics, Essay IV., and compare Hdt.’s language at VII. 10. 13; VIII. 13. 3.

⁵ VII. 157. 7; VIII. 60. 11.

⁶ VII. 46. 4—6.

⁷ γλυκὺν γεύσας τὸν αἰῶνα, I. c.

⁸ No trace of any belief in a future state is to be discovered in his work.

⁹ ἐχθίστη δὲ ὁδὴν τῶν ἐν ἀνθρώποισι αὐτῇ, πολλὰ φρονέοντα μηδενὸς κρα-

In his natural philosophy, it has been said that Herodotus fell below the standard of his age. That he was not on a level with the speculations of the leading philosophers of the day, may be admitted, and is probably due in part to the religious scruples which he entertained on the subject. The explanation given by Anaxagoras of the inundations of the Nile, though condemned by Herodotus as false, is certainly more plausible scientifically, than the view which he himself adopts¹. Many of his meteorological conceptions appear to us extremely childish², and the absence of definite language in his geographical descriptions³ makes it impossible to construct with any certainty a map of 'the world as known to Herodotus.' Yet we cannot doubt that in his scientific views he was far in advance of the average Greek of his time. His geological speculations are often conceived in quite a modern spirit⁴. He ridicules the idea of a circumambient Oceanus, 'as round as if it were drawn by a pair of compasses,' and he refuses to believe the current fables about dogheaded or headless men, or men who annually become wolves⁵, though he does not perhaps push his incredulity as far as he might have done. The many marvels which he had seen with his own eyes make him cautious about dogmatically pronouncing anything to be impossible. He contents himself with the statement so often repeated in his work—that he 'tells the tale as 'twas told to him'⁶.

That the general veracity of Herodotus is not affected by these instances of over-credulity, has been universally admitted in modern, though it was denied in ancient times. Ctesias, court-physician to Artaxerxes Mnemon (about 400 B. C.),—the

τέειν, IX. 16. 8. Contrast this with Bacon's aphorism: 'scientia et potentia humana in idem coincidunt.'

¹ See II. 22; 24.

² II. 24; 25; III. 104. 2.

³ Especially in his description of Scythia, IV. 99 foll. Compare his use of *ἀντίον* and *κατά*, noticed at I. 201. 1.

⁴ II. 5; 10; 11; 12; VII. 129.

⁵ IV. 36. 3; 191. 4; 105. 3, 4.

⁶ ταῦτα εἰ μὲν ἐστὶ ἀληθὲς οὐκ οἶδα, τὰ δὲ λέγεται γράφω. εἴη δ' ἂν πάν. IV. 195. 3.

author of a Persian history, some portions of which have been preserved by Photius (Lexicographer, about 850 A.D.)—seems to have been the first to set the example of calling Herodotus a liar¹. Manetho, the Egyptian historian (high-priest of the temple of Isis at Sebennytus, about 300 B.C.), whose works are unfortunately lost, is said to have written a book on purpose to correct the errors of Herodotus², and by Greek and Roman authors alike the titles of ‘fabler’ and ‘legend-writer’ have been freely applied to ‘the father of history’³. All these attacks may readily be pardoned except that of Ctesias. That Manetho had a strong case we may well believe: he seems moreover to have attributed the mistakes of Herodotus to ignorance⁴. And the language of Aristotle, Cicero, and others, though a little exaggerated, cannot be said to be wholly undeserved. But there can be no doubt that Ctesias purposely brought false charges against Herodotus, in order to enhance the reputation of his own work. The cuneiform inscriptions convict him of having manipulated facts and fabricated history to suit his own ends in the most bare-faced manner⁵.

Whether Herodotus deserves to be called a ‘historian,’ is a mere question of words. He is not a historian in the modern sense of the term, nor does he approach so nearly to

¹ Photius says Κτησίας διέξεισι τὰ περὶ Κύρου καὶ Καμβύσου καὶ τοῦ μᾶγου Δαρείου καὶ τοῦ Ξέρξου, σχεδὸν ἐν ἅπασιν ἀντικείμενα Ἡροδότῳ Ἱστορῶν, ἀλλὰ καὶ ψευστὴν ἀπελέγχων ἐν πολλοῖς καὶ λογοποιὸν ἀποκαλῶν. *Bibliothec. Cod.* LXII.

² See Kenrick, *Anc. Eg.* II. 88.

³ Ἡρόδοτος ὁ μυθολόγος, Aristot. *de gen. an.* III. 5. 15 (cf. *hist. an.* III. 2. 2). ‘Apud Herodotum patrem historiae innumerabiles fabulae,’ Cic. *de legibus* I. 1; ‘Herodotum cur veraciorem ducam Ennio?’ *de div.* II. 56. ‘Herodotus homo fabulator,’ Aulus Gellius (2nd cent. A.D.) *Noct. Att.* III. 10. Ἡρόδοτος ὁ μυθογράφος, Themistius (4th cent. A.D.) 33. ἐν τοῖς πλεστοῖς ψευδόμενον (ἐπιδεικνύσασιν) Ἡρόδοτον πάντες, Josephus *Adv. Ap.* I. 3.

⁴ (Μανεθῶν) πολλὰ τὸν Ἡρόδοτον ἐλέγχει τῶν Αἰγυπτιακῶν ὑπ’ ἀγνοίας ἐψευσμένον. Joseph. I. c.

⁵ See the introduction to Rawlinson’s Herodotus, ch. 3.

the modern standard, as does Thucydides. He has been well called 'the Froissart of antiquity¹.' We must not expect in his pages keen historical insight, subtle tracing of hidden causes, careful sifting of conflicting testimony. Yet he has merits, in which many a historian of greater pretensions has been found wanting—diligence in collecting facts, impartiality in stating them, and an earnest desire to tell nothing but the truth. To wish that he had had higher merits than these—that he had been more of a 'historian'—would be a mistake. His discursiveness, his diffusiveness, (his credulity,) his discrepancies, his exaggerations—all his historical defects, in short—constitute a considerable part of the charm of his work. If Herodotus had been a Thucydides or a Macaulay, history might possibly have gained, but literature would certainly have suffered an irreparable loss.

On the last years of his life at Thurii tradition is almost silent. Apparently unmarried and childless, he must have had his interests mainly centred in his work, to which he probably made large additions after the completion of the first draft. If he died, as seems probable, not long after 430 B. C., he was happy in being taken away from the evil to come. He was spared the pain of seeing all Athenian hopes of victory collapse along with the Sicilian expedition—spared also the bitterness of the faction-fights which seem to have agitated Thurii about that time on the question of joining the Athenian alliance. He was buried, according to Suidas, in the city market-place, and the following commonplace stanza is stated on very questionable authority to have been the inscription on his tomb:—

Ἡρόδοτον Λύξεω κρύπτει κόνις ἥδε θανόντα,
 Ἰάδος ἀρχαίης ἱστορίης πρύτανιν,
 Δωριέων πάτρης βλαστόντ' ἀπο, τῶν δρ' ἀπλητον
 Μῶμον ὑπεκπροφυγῶν Θούριον ἔσχε πάτρην.

¹ De Quincy, *On Style*.

ON THE STYLE OF HERODOTUS, WITH SPECIMENS OF EARLY GREEK PROSE- WRITING.

THE advance made by Herodotus in the history of Greek literary composition, great as it was, cannot be compared, in point of importance, with the advance made by the first writer who ventured to throw aside the fetters of metre and compose in prose. Though short prose-documents¹, drawn up for some practical purpose, may be supposed to have existed very soon after the introduction of writing, it seems nearly certain that the cultivation of prose, as a branch of literature, does not date back much beyond the middle of the 6th century B.C. The general causes of the introduction of prose may be traced with tolerable accuracy²; the particular occasion is unknown³. Clearly at first the change was very gradual. The new style of composition, as we know from the fragments remaining, was applied to the same class of subjects as the old⁴, and dealt with them in the same way. The diction and vocabulary were almost unaltered. It was only after many successive modifications that a distinct prose-style was produced.

¹ See Mure, *Anc. Gr. Lit.* IV. 51.

² See Creuzer, *Die historische Kunst der Griechen*, p. 30 (2nd ed.).

³ The invention of prose-writing is attributed by different traditions to Cadmus of Miletus, Acusilaus of Argos, and the elder Pherecydes. The first of these is a mere name to us, and very possibly the result of a Milesian adaptation of the legend about the Boeotian Cadmus. Mure, l. c.

⁴ As is also implied in the tradition that Acusilaus translated Hesiod into prose. So Creuzer says 'that man must be called the first logographer, who first narrated the legends in prose' (l. c. p. 53).

The first introduction of prose-composition in the sphere of literature may in some points be compared with the introduction of photography in the sphere of the fine arts. The discovery of an art which required less special aptitude for its practice, than that which had hitherto been the sole form of expression, opened the possibility of composition to a much wider field. A certain crudeness in the early attempts was no doubt inevitable. But it was gradually seen that exactness of expression was far more within the reach of the new arts than of the older ones. The grandeur of conception and the picturesqueness of image, which had been the characteristics of painting and poetry, were gradually seen to be more or less unattainable by photography and prose. Clearness, precision, and fidelity of detail gradually became the excellences at which the new generation of artists aimed.

We find it so difficult to conceive a state of things in which prose-literature did not exist, that we are rather apt to underestimate the difficulties which the early prose-writers must have experienced. The very same phrases and turns of expression, which in poetry would have been perfectly natural and adequate, seem harsh and lame, when no longer aided by the movement of the sonorous hexameter. The following specimens of early Greek prose¹ will illustrate the gradual development of the art of prose-composition, and explain some characteristics — to be afterwards noticed — of the style of Herodotus.

(1) Pherecydes of Syros (philosopher, about 560 B.C.).²

Ζεὺς μὲν καὶ Χρόνος εἰς ἀεὶ καὶ Χθὼν ἦν. Χθονίῃ δὲ ὄνομα³ ἐγένετο
Γῆ, ἐπειδὴ αὐτῇ Ζεὺς γέρας διδοί.

¹ The fragments of Pherecydes are taken from Sturz, *Pherecydis Fragmenta* (pp. 40, 46, 2nd ed. 1834), those of Heraclitus from Ritter and Preller, *Hist. Philosoph.* (30, 31), the remainder from Müller, *Fragm. Hist. Græc.* Several of them are given (in Greek or English) in Mure's 4th volume.

² Not to be confused with the later historian, Pherecydes of Leros, who flourished about 450 B.C.

³ The dialectical forms in this and the other fragments are quite untrustworthy. See p. xlii.

Ζὰς ποιεῖ φάρος μέγα τε καὶ καλόν. καὶ ἐν αὐτῷ ποικίλλει Γῆν καὶ Ὑγίηνον (= Ὠκεανόν) καὶ τὰ Ὑγίηνον δώματα (Ὠγενον καὶ τὰ τῶν θεῶν δώματα conj. Wakefield).

- (2) Acusilaus of Argos (λογογράφος, about 550 B. C.).

Ὠκεανὸς δὲ γαμεί Τηθὺν ἑαυτοῦ ἀδελφήν. Τῶν δὲ γίγνονται τρισχίλιοι ποταμοί. Ἀχελῷος δὲ αὐτῶν πρεσβύτατος, καὶ τετίμηται μάλιστα.

- (3) Hecataeus of Miletus (λογογράφος, about 510 B. C.).

Κάπρος ἦν ἐν τῷ ὄρει καὶ Ψωφιδίους κακὰ πολλὰ ἔοργεν.

Ὅρεσθεὺς δὲ Δευκαλίωνος ἦλθεν εἰς Αἰτωλίαν ἐπὶ βασιλείᾳ· καὶ κῶν αὐτῷ στέλεχος ἔτεκε· καὶ ὃς ἐκέλευσεν αὐτὸν κατορυχθῆναι· καὶ ἐξ αὐτοῦ ἔφυν ἄμπελος πολυστάφυλος· διὸ καὶ τὸν αὐτοῦ παῖδα Φύτιον ἐκάλεσε. Τούτου δὲ Οἰνέως ἐγένετο, κληθεὶς ἀπὸ τῶν ἀμπέλων. Οἱ γὰρ παλαιοὶ Ἕλληνες οἶνας ἐκάλουν τὰς ἀμπέλους. Οἰνέως δὲ ἐγένετο Αἰτωλὸς¹.

- (4) Heraclitus of Ephesus (philosopher, about 500 B. C.).

Πολυμαθὴν νόον οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐτὶς τε Ξενοφάνεα καὶ Ἑκαταῖον.

τοῦ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε, ἀπείροισιν εὐκασι πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῖμαι, διαιρέων κατὰ φύσιν καὶ φράζων ὅκως ἔχει.

- (5) Charon of Lampsacus (λογογράφος, wrote as late as 465 B. C.).

Ἀθηναῖοι δὲ εἴκοσι τριήρεσιν ἐπλευσαν ἐπικουρήσαντες τοῖσι Ἴωσι, καὶ εἰς Σάρδεϊς ἐστρατεύσαντο. καὶ εἶλον τὰ περὶ Σάρδεϊς ἅπαντα, χωρὶς τοῦ τεύχους τοῦ βασιλεῖος· ταῦτα δὲ ποιήσαντες ἐπαναχωροῦσι εἰς Μίλητον. Καὶ λευκαὶ περιστερὰ τότε πρῶτον εἰς Ἑλλάδας ἐφάνησαν, πρότερον οὐ γιγνόμεναι².

- (6) Xanthus, a Lydian of Sardis (λογογράφος, contemporary with Charon).

Ἀπὸ Λυδοῦ μὲν γίνονται Λυδοί, ἀπὸ δὲ Τορρήβου Τόρρηβοι· τούτων ἡ γλῶσσα ὀλίγον παραφέρει, καὶ νῦν ἔτι συλοῦσιν ἀλλήλους ῥήματα οὐκ ὀλίγα, ὥσπερ Ἴωνες καὶ Δωριεῖς.

The shortness of many of these fragments prevents us from feeling sure that we have in all cases a perfectly fair specimen of the style of individual writers³. Yet, taken together, the

¹ For another fragment of Hecataeus, see note on Hdt. II. 45. 1.

² For another fragment of Charon, see note on Hdt. I. 160. 5.

³ Hermogenes attributes much greater elegance to the style of Hecataeus than the existing remains would seem to warrant: πολὺν δὲ ἔχει καὶ ἡ λέξις (Ἑκαταίου) καὶ τὰ περὶ τὴν λέξιν, οἷον σχήματα, κῶλα, συνθήκαι, ῥυθμοί, ἀναπαύσεις, πρὸς τὸ ἥδονάς ποιῆσαι καὶ γλυκύτητας, οἷα εἰσιν αἱ παρὰ Ἡρόδοτον (περὶ ἰδεῶν, II. 12. 6).

passages are sufficient to give us a fair idea of the progress made in prose composition during the 100 years (or thereabouts), over which they extend. The following points are especially noticeable:—(1) The poetical (and even metrical¹) expressions, which are found in the early fragments, seem gradually to die out. In the passages quoted from Charon and Xanthus no phrase or word occurs which we might not expect to find used by Herodotus. (2) A gradually increasing facility in the construction of sentences seems traceable. Participial clauses, which are altogether absent in the earlier fragments, appear in the later ones—at first employed (e.g. in the second passage quoted from Heraclitus) with a certain amount of awkwardness, afterwards with more freedom. Yet (3) no trace is to be discovered, even in the later passages, of any complexity of structure. The narrative is carried on by the accumulation of single sentences (generally connected by conjunctive particles), each consisting of little more than a main-verb with its subject and object. The use of ‘subordinate construction’ (i.e. of dependent clauses) is not as yet fully developed. The construction employed is that which is called by the grammarians ‘paratactic’ or ‘coordinate.’

Herodotus—who stands on the border-line between this earlier semi-poetical and the later rhetorical school of composition—exhibits, as we should expect, points both of resemblance and of contrast, when compared with the *λογογράφου*.

(1) Though we no longer find in the language of Herodotus that close approximation to poetical forms which gives the early prose-compositions an air of being translated poems, examples of poetical diction and picturesque phraseology may be found in abundance, and constitute one of the chief charms of his style. We may take as instances his personification of inanimate objects² (which sometimes involves a quaintness of

¹ The first passage quoted from Hecataeus contains half a hexameter, and the passage from Acusilaus ‘seems to be made up in great part of fragments of dactylic metre.’ Mure.

² E.g. *ἐπίστῃ δνείρος*, I. 34. 2: *ἡ λίμνη καταβάλλει*, II. 149. 6. Com-

metaphor)¹, and his use of ornamental epithets². The frequency with which these occur, and the evident absence of any sense of incongruity in their use on the part of the writer, are to be mainly explained by the fact that the prose of Herodotus has not lost all traces of its poetical origin. Some examples however of his poetical diction may with considerable certainty be referred to a conscious or unconscious imitation by Herodotus of the epic writers. The influence of Homer on his diction is unmistakeable³. Many of his shorter dialogues, both in particular turns of expression and in their general effect, read almost like adaptations of Homeric conversations, and the number of epic phrases which he has employed is very considerable. We cannot trace with certainty the influence of any other school of poetry on his diction. The plays of Aeschylus (with which he was acquainted⁴) may possibly have coloured his theological views⁵, but they have not materially modified his style. And although some very striking correspondences exist between the language of Sophocles and that of Herodotus⁶, it seems more probable on the whole that Sophocles borrowed from Herodotus, than Herodotus from Sophocles⁷.

(2) and (3) While Herodotus shows much greater freedom and facility in the structure of his sentences than the earlier λογογράφοι, he still in the main may be said to reproduce the

pare the language used about the river at I. 189. 1, 2 ; and the phrase τῶν τρεφόντων σιτίων, II. 77. 2.

¹ E. g. the use of δάκρυον for the gum of a tree (II. 96. 1), and the use of οἰκέει at II. 166. 1.

² Such as οὐρανομήκεα (II. 138. 4).

³ See p. xlviii.

⁴ See II. 156. 7.

⁵ The doctrine of νέμεσις is more directly traceable in Aeschylus than in either of the other tragedians.

⁶ See notes I. 37. 2, 3 ; II. 35. 3, and compare III. 119. 8 with Soph. *Ant.* 905, and IV. 99. 5 with Soph. *EL.* 62. The correspondence between IV. 129. 3 and *EL.* 27 proves very little.

⁷ See the discussion of this point by Hermann in Bähr's *Excursus* on III. 110.

mannerism of the Ionic school of composition. In the narrative portions of his work the 'paratactic' form of construction is that which is generally employed. It is on this account that Aristotle¹ has selected Herodotus as an example of the 'jointed' style of composition (λέξις εἰρομένη) in opposition to the 'periodic' style (ἡ κατεστραμμένη, ἡ ἐν τοῖς περιόδοις) of the later rhetorical schools. By this he means (as he explains) that the sentences of Herodotus are strung together in a loose and inartificial way, so that no close or finish is necessarily reached, until the whole narration has been completed². In the commentary which follows, some examples have been noticed of the employment of 'paratactic' modes of construction, where later writers would have used subordinate clauses³. Yet it seems a mistake to classify Herodotus without qualification as a writer of the unperiodic—or, as it is sometimes called, 'sententious'—style. We may with more accuracy distinguish between three styles of composition which seem to be traceable in his writings. (α) In some few descriptive passages—probably where he is closely following, and directly influenced by, the language of the λογογράφοι⁴—we trace all the ultra-simplicity of statement and harshness of connection which characterized earlier essays in prose. (β) Through the greater part of the narrative his style corresponds in its main features with the fragments which we possess of Charon and Xanthus, though there is much more ease and freedom observable in the structure and combination of his sentences. (γ) In some passages, which generally occur in speeches, he becomes rhetorical. We

¹ *Rhet.* III. 9. 2. It is curious that another ancient critic by an inversion of metaphor should have described this same style as 'disjointed' (διηρημένη). Demetr. *de Eloc.* 12.

² λέγω δὲ εἰρομένην, ἡ οὐδὲν ἔχει τέλος καθ' αὐτήν, ἀν μὴ τὸ πρᾶγμα λεγόμενον τελειωθῇ. 1. c. 'The λέξις εἰρομένη (ἔρω, ἔριον) which may be *drawn out* like wool or thread to any length, provided the material lasts, may be illustrated by the seaman's phrase of *spinning a long yarn*.' Kenrick.

³ See I. 61. 7; 173. 3; II. 93. 8.

⁴ Notice e.g. the language at II. 71. 2, where he is supposed to be following Hecataeus.

seem in these to be able to trace the roundness and elaborateness—and even occasionally the artifices—of a sophistic ἐπίδειξις¹.

The happy mean between jejuneness and turgidity, which characterizes the greater part of his work, is one point in which the style of Herodotus resembles the conversation of a well-informed and well-bred talker. Whether there is any truth in the story of the Olympic recitation, or not, his writings remind us much more of a man who is telling the story of his travels in natural unpremeditated language to a few familiar friends, than of one who is reciting a studied composition before a large audience. His redundancies² and repetitions³, his frequent ἀνακόλουθα⁴, his occasional use of the second person singular (with reference to the reader)⁵, and his invariable practice of referring to himself in the first person—so unlike the dignified reserve of Thucydides—are all illustrations of this conversational style. Some modern commentators⁶ have seen in his redundancies and repetitions the garrulity and forgetfulness of old age. But there is a sustained strength about the work, which prevents us from believing that the greater part of it was composed when his powers had begun to decline. And though diffuse, he is rarely—if ever—prolix. When force is to be gained by brevity, he can be brief⁷. The redundancies of his work must be ascribed, not to the old age of the writer, but to the infancy of the age in which he wrote.

The leading characteristics of the diction and syntactical construction of Herodotus have now been stated. It remains

¹ See I. 207. 2, 7, 9; III. 80—82; V. 49; VII. 8—11.

² See II. 77. 7, n.

³ See notes on II. 10. 3; 124. 4.

⁴ Those of most common occurrence are the irregular use of the genitive absolute (e.g. I. 3. 3; 178. 3), and the coordination of participle and finite verb (see notes on I. 8. 2; 85. 2).

⁵ See II. 105. 1, n.

⁶ Notably Jäger, *Disputationes Herodoteae*, p. 17.

⁷ Kenrick quotes in illustration of this the use of the simple words μετὰ δὲ τοῦτο ἐδάκρυσε (of Xerxes at the Hellespont), VII. 45.

to attempt an estimate, on more general grounds, of his merits as a writer.

The 'epic unity' of the *ιστορίαι* has become a commonplace of criticism. The feud between Greek and Barbarian, with a statement of which the narrative commences, is exemplified in turn by the conquests of Cræsus and Cyrus, by the Ionic revolt and the defeats of Xerxes. The final catastrophes of Salamis, Plataea, and Mycale are viewed by the historian as possibly direct (though distant) results of the abduction of Io and the Trojan war. From beginning to end of the book the one great truth is continually illustrated, that 'pride goeth before destruction, and an haughty spirit before a fall.'

The interference with this unity of plot caused by the insertion of episodes, is rather apparent than real. The introduction of episodes is as much a characteristic of epic poetry, as is unity of design, and Dionysius of Halicarnassus supposes that the episodes of Herodotus are the result of a conscious imitation of Homer¹. We shall be safer in attributing them to the fact that Herodotus in this point, as in others, was a descendant of the earlier *λογογράφοι*,—whose works were so largely devoted to mythological and geographical subjects. His purpose was not so much to write a 'history' in the modern sense of the term, as to record 'the actions and the mighty and marvellous works of men, both Greeks and Barbarians.' If his primary object was a statement of the causes which led to the Persian war, it was almost equally important in his eyes to give an account of the results of his travels. To criticise any of his episodes therefore on account of 'their frivolous character'² is an anachronism. The mere fact that a 'marvel' (or what he believed to be such) existed, was with him a

¹ συνειδώς γὰρ Ἡρόδοτος, ὅτι πᾶσα μῆκος ἔχουσα διήγησις, ἃν μὲν ἀναπαύσεις τινὰς λαμβάνη, τὰς ψυχὰς τῶν ἀκρωμένων ἡδέως διατλήσιν, ἐὰν δὲ ἐπὶ τῶν αὐτῶν μένῃ πραγμάτων, καὶ τὰ μάλιστα ἐπιτυχάνηται, λυπεῖ τὴν ἀκοὴν τῷ κόσμῳ, ποικίλην ἐβουλήθη ποιῆσαι τὴν γραφὴν, Ὀμήρου ζῆλωτος γενόμενος. *De Thucyd. jud.* p. 771 Reiske.

² Mure, *iv.* 464.

sufficient justification for incorporating an account of it into his work. It is true that he occasionally seems to apologise for his digressions¹, but his language implies no more than a fear that he may seem unnecessarily tedious. Whether all the episodes formed part of the original draft of the work is uncertain. That this was not the case may possibly be inferred from the fact that in one or two (but very few) passages they seem awkward and out of place in the connection in which they occur². The introduction of one or two of the later episodes in Book IX. must be also pronounced an artistic error³, and the addition of the final chapter certainly spoils the effect of what would otherwise be the concluding picture—the victorious return of the Athenian fleet from the Hellespont. Perhaps this last part was never quite finished⁴. Still the episodes, taken altogether, are probably the most attractive, as well as the largest, portion of the work. Specially happy is the arrangement—whether due to the nature of the subject, or the art of the historian—by which most of the longer ones are contained in the earlier books, so that the interest in the later books centres almost entirely on the collision between Persia and Greece.

In the insertion of dialogues and speeches in his work, Herodotus followed beyond all doubt the custom of earlier *λογογράφοι*. We can hardly suppose that we should find speeches employed in the histories of both Thucydides and Xenophon, had the use of them been for the first time introduced by Herodotus. Their original employment seems to have been the result partly of the practice of the Epic poets, partly of the prevalence of public oratory in Greek social

¹ See II. 135. 7; IV. 30. 1.

² E.g. II. 164. 1. The examples which Mure quotes (III. 117; IV. 37; VII. 239) seem more questionable.

³ Especially IX. 108—113.

⁴ Mure thinks that the final chapter is 'intended as a sort of concluding moral commentary.' Yet we should hardly have had *καὶ κατὰ τὸ ἔτος τοῦτο* in the preceding chapter, had the book been originally intended to end as it does at present.

and political life¹. The speeches and dialogues of Herodotus clearly do not lay any claim to historical accuracy, though he nowhere definitely states his position with regard to them, as Thucydides has done². In many cases it is obviously impossible that any authority for them should have been accessible, in others the sentiments attributed to the speakers are wholly inappropriate³. Yet the style of the dialogues is perfect of its kind. They are never wearisome or insipid—always simple and natural. The conversational style which pervades the whole work almost prevents our noticing the transitions from narrative to dialogue, and the ease with which his characters are made to speak for themselves reminds us of Homer. The rhetorical style of some of the longer speeches has been already noticed. Yet even these are far more pleasing in form than the more elaborate orations of Thucydides. The characteristic differences between the speeches of the two historians have been well hit off by Marcellinus⁴, who calls the speeches of Thucydides ‘oratorical’ (δημηγόρια), those of Herodotus ‘dramatic’ compositions (προσωποποιΐαι). We are able to picture to ourselves the conversations of Croesus and Atys, of Amasis and his courtiers, as fragments of a prose tragedy or comedy, whereas to find a parallel for the speeches of the Plataeans and Thebans, or for the Melian controversy, we must go to the Ecclesia or the law-courts. This dramatic element in the speeches of Herodotus leads us to another point of difference between him and Thucydides. It is by their speeches and actions alone that the characters of his *dramatis personae* can be estimated. He never attempts descriptions of character. Such a dissection of dry bones would have been foreign to his temperament. But the success with which his living characters are made to tell their own tale is a mark perhaps of a higher kind of genius⁵.

¹ Mure, IV. 501.

² Thuc. I. 22.

³ E. g. III. 80—82. Compare I. 32. 2, note.

⁴ *Vit. Thucyd.* 38.

⁵ For examples of the skill which Herodotus displays in character-drawing, see Mure, IV. 473 foll.

There are several minor characteristics of the style of Herodotus, which deserve a passing notice. (1) The gnomic vein is very distinctly traceable in his writings. A considerable collection might be made of his pithy and proverbial sayings¹. (2) The exaggerations of language, in which he sometimes allows himself to indulge, are very remarkable. They occur, as a rule, in matters of small moment, and seem to be used simply for the sake of effect². (3) He has a strong appreciation of 'smartness,' both in speech and action. The anecdotes which he tells with the greatest gusto are those which turn on some clever trick or sharp saying³. (4) His sense of the comic is unmistakeable, though its existence has been doubted. Perhaps not more than four or five passages could be cited, in which the language seems actually designed to raise a laugh⁴. But there is a fund of dry humour, which shows itself in little phrases and unexpected remarks⁵. The dryness, with which Herodotus relates the quaint customs of other nations, leaves us sometimes in doubt, whether he is laughing or not⁶. (5) We can detect occasionally traces of a genial sarcasm, which seldom however goes beyond the merest innuendo⁷. (6) Of the deeper tragic irony—so common in the plays of Sophocles—several instances may be found. Herodotus regards mankind as a blind instrument in the hands of destiny. Often the very means, which men employ to avert an evil, are represented as serving only the more surely to bring it upon them. Often the words, which they use in their blindness, are exhibited in the most pathetic contrast with the real tendencies of their actions⁸. (7) His power of pathos hardly requires illustration.

¹ E.g. I. 74. 5; III. 53. 4, 5; 36. 2.

² Thus the exaggerations at II. 35, 36 are clearly due to a wish to heighten the contrast between Egyptians and Greeks.

³ E.g. I. 27. 4; 187. 6; II. 121; 133. 5.

⁴ Rawlinson quotes III. 99. 3; IV. 61. 4; VI. 125. 5.

⁵ See I. 36. 2; 59. 6; II. 121. 24; 147. 2.

⁶ E.g. I. 172. 3; 215. 3.

⁷ I. 29. 1; 147. 2; II. 143. 1.

⁸ See e.g. the story of Adrastus, especially the language at I. 42. 2.

If the fostering of pity is to be accounted a crime, Herodotus deserves, at least as much as Homer, to be placed on Plato's *index expurgatorius*¹.

It is impossible to characterise in a single phrase the merits of Herodotus as a writer. Perhaps of all the titles, which have been bestowed upon him, the vague epithet 'honey-tongued' most adequately expresses the feeling with which we rise from a perusal of his work. The variety of his style almost defies analysis. And yet its charm has been universally recognized. The assailants of his kindliness and veracity have never ventured to attack his literary merits. The collection of passages which follows exhibits some of the more important judgments which were passed upon his writings in ancient times, and little advance has been made beyond them by modern criticism. It is somewhat singular that so few references to his work are to be found in writers of the classical period. Thucydides appears to have read it²: Aristophanes occasionally parodies passages from it (e.g. I. 179. 4). But no mention of Herodotus seems to occur in the extant works of Plato or the orators. Aristotle's solitary remark upon his style has been already quoted.

Alter (Herodotus) sine ullis salebris quasi sedatus amnis fluit: alter (Thucydides) incitator fertur, et de bellicis rebus canit etiam quodammodo bellicum.

CICERO, *Orator*, 13. See also *De Legibus*, I. 1 (pater historiae); *De Oratore*, II. 13; and *Orator*, 55.

(Ἡρόδοτος) κατὰ τὴν ἐκλογὴν τῶν ὀνομάτων, καὶ κατὰ τὴν σύνθεσιν, καὶ κατὰ τὴν τῶν σχηματισμῶν ποικιλίαν, μακρῷ δὴ τινι τοῖς ἄλλοις ὑπερεβόλετο, καὶ παρεσκεύασε τῇ κρατίστῃ ποιήσει τὴν πεζὴν φράσιν ὁμοίαν γενέσθαι.

DIONYSIUS of Halicarnassus (fl. c. 30 B.C.), *De Thucyd. Hist. judicium*, p. 865 Reiske.

τίς οὐκ ἂν ὁμολογήσειε τῆς τε αὐστηρᾶς καὶ τῆς ἡδύας ἁρμονίας μέσην εἶναι τήνδε τὴν λέξιν. . . ἥ κέχρηται Ἡρόδοτος;

Id. *De vi dicendi in Demosth.* p. 1083.

¹ See Plato's *Republic*, 606 c.

² *μελιγηνος*, Athenaeus, III. 15.

³ Thuc. I. 20. 4; II. 97. 7. The 'Summary' of Thucydides (I. 89—118) forms a regular continuation of the history of Herodotus.

ἐν μέντοι τοῖς ἠθικοῖς κρατεῖ Ἡρόδοτος, ἐν δὲ τοῖς παθητικοῖς ὁ Θουκυδίδης . . . ἡδονῇ δὲ καὶ πειθοῇ καὶ χάριτι καὶ τῷ ἀφελεῖ αὐτοφνεῖ ἀβασανίστῳ, μακρῷ διανεγκόντα τὸν Ἡρόδοτον εὐρίσκομεν.

Id. *De vet. script. cens.* p. 425. See also *De comp. verb.* pp. 16, 133, 187; *De præcip. Hist.* pp. 767, 775; *De Thucyd. jud.* p. 826.

Densus et brevis et semper instans sibi Thucydides; dulcis et candidus et fusus Herodotus; ille concitatis, hic remissis affectibus melior, ille concionibus, hic sermonibus, ille vi, hic voluptate.

QUINTILIAN (fl. c. 80 A.D.), *Inst. Orat.* x. 1. 73. See also the passage quoted on p. liv.

Ἡροδότῳ μὲν οὖν, εἴποτε εὐφροσύνης σοι δεῖ, μετὰ πολλῆς ἡσυχίας ἐν-
τεύξῃ. τὸ γὰρ ἀνειμένον καὶ τὸ γλυκὺ τῆς ἀπαγγελίας ὑπόνοιαν παρέξει μυ-
θῶδες μᾶλλον ἢ ἱστορικὸν τὸ σύγγραμμα εἶναι.

DIO CHRYSOSTOM (fl. c. 100 A.D.), *Orat.* xviii (p. 479 Reiske).

ἐν τούτων τοῖς καθ' ἱστορίαν πανηγυρικοῖς πανηγυρικώτατός ἐστιν ὁ Ἡρόδο-
τος, τὸ δ' αἴτιον ὅτι μετὰ τοῦ καθαροῦ καὶ εὐκρινοῦς πολὺς ἐστι ταῖς ἡδοναῖς·
καὶ γὰρ ταῖς ἐννόαις μυθικαῖς σχεδὸν ἀπάσαις καὶ τῇ λέξει ποιητικῇ κέχρηται
διόλου· μέγεθος δὲ πολλαχοῦ μὲν ἔχει καὶ τὸ κατ' ἐννοιαν, κατὰ μέντοι ἐπιμέλειαν
καὶ τὸ πολὺ τοῦ κόσμου τὸ συναμφότερον καὶ τὴν ἡδονὴν ἔχει καὶ τὸ μέγεθος· οἱ
γὰρ πλείστοι τῶν ῥυθμῶν αὐτῷ κατὰ τε τὰς συνθήκας καὶ τὰς βάσεις δακτυλι-
κοὶ τέ εἰσι καὶ ἀναπαιστικοὶ, σπονδειακοὶ τε καὶ ὅλως σεμνοί.

HERMOGENES (fl. c. 170 A.D.), *περὶ ἰδεῶν*, II. 12. 4.

μόνος Ἡρόδοτος Ὀμηρικώτατος ἐγένετο;

LONGINUS (fl. c. 250 A.D.), *περὶ ὑψους*, 13. 3.

ἴσθι ὅτι μέσῳ μὲν (χαρακτῆρι) Ἡρόδοτος ἐχρήσατο, ὅς οὔτε ὑψηλός ἐστιν,
οὔτε ἱσχνός, ἱσχνῷ δὲ ὁ Ξενοφών.

MARCELLINUS (date uncertain), *Vita Thucyd.* 40.

ON THE DIALECT OF HERODOTUS.

THE causes which led the Dorian Herodotus to write in the Ionic dialect have been already mentioned¹. Nor is it wonderful that the merits of his style, when contrasted with the efforts of earlier chroniclers and later imitators, should have earned for him the title of 'the best standard of Ionic².' Yet there can be but little doubt that the *dialect* of Herodotus (in contradistinction to his style) has no claim whatever to this title. The true standard of 'pure' Ionic prose may be looked for in the works (or fragments) of Pherecydes or Hecataeus or Democritus or Hippocrates—it cannot be found in Herodotus. His Muses, like the Ionic women of his time, are clothed in a garb 'of many colours³.'

This many-sided character of the dialect of Herodotus results from the introduction of (1) Epic, (2) Attic, and (3) Doric forms. It will be convenient to notice each of these separately.

(1) No one can read the works of Homer and Herodotus,

¹ See p. x.

² ἡ καθαρὰ τοῖσι δνόμασι καὶ τὸν Ἑλληνικὸν χαρακτήρα σώζουσα διδλεκ-
τος. ταύτην ἀκριβοῦσιν ἀμφότεροι. Ἡρόδοτός τε γὰρ τῆς Ἰάδος ἄριστος
κανὼν, Θουκυδίδης τε τῆς Ἀθίδος. Dionysius Halicarn. *de praecip. Hist.*
p. 775 Reiske.

³ Ἐκαταῖος ὁ Μιλήσιος, παρ' οὗ δὴ μάλιστα ὠφέληται ὁ Ἡρόδοτος, ... τῇ
διαλέκτῳ ἀκράτῳ Ἰάδι καὶ οὐ μεμιγμένῃ χρησάμενος οὐδὲ κατὰ τὸν
Ἡρόδοτον ποικίλῃ, ἥττον ἐστὶν ἐνεκὰ γε λέξεως ποιητικῆς. Hermogenes
περὶ ἰδεῶν, II. 12. 6. (Ἡρόδοτος) καὶ ἄλλων διαλέκτων ἐχρήσατό τισιν
λέξεσιν. *Ib.* II. 4. δὲ (Ἰπποκράτης) ἀκράτῳ τῇ Ἰάδι χρῆται· ὁ γὰρ Ἡρόδοτος
συνμίσγει αὐτὴν τῇ ποιητικῇ. Bachm. *Anecd.* II. p. 367, cited by Bredow.

as we possess them at the present day, without being struck with the number of points which they have in common. Not merely do the style and syntax of Herodotus resemble to a great extent those of Homer—a fact which has already been noticed¹,—but there is an equally strong resemblance between the forms of the words and the modes of inflexion &c. employed in the two works. We find a considerable number of word-forms which are almost invariably common to both. There are others which are frequently employed in the one, and are of occasional occurrence in the other. And yet we are prevented from attaching too much importance to these coincidences by the fact that there are equally characteristic dialectical divergences². How are these correspondences to be explained? This question admits of several answers, each of which probably contains some portion of the truth.

¹ See p. xxxi.

² Only the barest possible outline can here be given of the main points of contact and divergence between the Homeric and the Herodotean dialects.

The two dialects (almost) invariably agree in the use of *η* for *α* (*νηνίης*, *θώρηξ*, *τριήκοντα*, *σοφίη*, *περήσω*, *κοιλήναι*):—of *ου* for *ο*, and of *ει* for *ε* in several identical words (*μῦνος*, *νοῦσος*, *ἐλρομαι*, *ξείνος*):—of the uncontracted *ε* before *η*, *η*, *ω*, *οι* in verbs ending in *έω*, and of the uncontracted *α* in *ἀείρω*, *ἀείδω*, *ἀεθλος*.

They often agree in the use of *ευ* for *εο*, *ου* (*ἐμεῦ*, *ποιεῖντες*):—of *εα* (*εη*) for *εια* in the fem. terminations of adjs. in *υς* (*βαθέη*, *δασέα*):—in the *diaeresis* of diphthongs (*τελχεῖ*, *δῆστος*, *Θρήϊξ*):—and in the forms *ιθύς* for *εὔθύς*, *σύν* for *ξύν*, *ῆώς* for *ξως* etc. In the declension of pronouns and nouns and in the conjugation of verbs they have many forms in common which are unlike the later Attic.

They occasionally agree in the use of certain unattic verbal and prepositional forms (Hdt. has *ἐνέοι*, *κομώσσι*, *ειδόμενον*, *ἀέξειν*, *ὑπείροχος*, *ὑπέκ*, *Παραιβάτης*):—in the use of the dat. plur. in *εσσι*, and of derivatives from the epic gen. in *ηος* (Hdt. has *δαιτυμόνεσι*, *Βασιληίδεω*): and in the *apocope* of *ἀνα* before *β* and *π* (*ἀμβώσας*, *ἀμπαύονται*).

The main points in which the Herodotean dialect diverges from the Homeric are the avoidance of the aspirate and of the *ν* *εφελευστικόν*,—the constant substitution of *κ* for *π* in certain words (*κοῦ*, *κῶς*), and of *εω* for *αο* and *αω*,—the avoidance of the epic gen. in *οιο*,—and of suffixes and forms in *μι* (though more of these are to be found than in Attic).

(i) Some points of resemblance are very possibly to be attributed to the fact that there is a real affinity between the two dialects. The Greek grammarians implied their belief in this affinity by distinguishing between two forms of the Ionic dialect—the *ἀρχαία ἱάς*, by which they merely meant the Epic, and the *νέα*, in which Herodotus wrote. Whether the Homeric dialect can without an anachronism be in any sense called Ionic, we are unable at present to determine:—the original character of the Ionic dialect and the compilation of our present Homeric text are questions which have not yet received a solution. But without venturing to regard the extant Homeric dialect as the growth of any one particular period, it is perfectly possible to maintain that the resemblances mentioned above prove the direct or collateral descent of the Ionic prose dialect from the earlier Epic. Some of the forms, which are common to the Epic and Herodotean dialects, are also to be found in the works and fragments of other Ionic writers of the age of Herodotus. These clearly must be regarded as characteristics of the Ionic dialect, and not as peculiarities of Herodotus. Unfortunately the materials which exist are not sufficient to enable us to construct with accuracy a table of the Ionicisms which are common to all the prose writers of the time¹. We are often therefore unable to determine

¹ The fragments which survive of contemporary Ionic writers, though considerable in point of quantity, are almost worthless for determining with any fulness or accuracy the nature of the Ionic dialect of the time. The writers who quote them seem, as a rule, to have preferred to modify and alter their Ionicisms, so as to bring them more into harmony with the later forms. And there can be no doubt that the quotations given are often extremely inexact. We find however among the fragments of Hecataeus the forms *καλούμενος*, *οὔρεα*, *δοκέω*, and the like. The only writer of the time, whose works have been preserved *in extenso* is Hippocrates, whose text is in a very unsatisfactory state, and whose different treatises (on the assumption that they are all, or nearly all, genuine) display the most extraordinary discrepancies of idiom and style. A laborious pamphlet on the particles used by Hippocrates has been recently compiled by H. Kühlewein (*Observationes de usu particularum in libris qui vulgo Hippocratis nomine circumferuntur. Gottingae, 1870*), which well

whether an Epic form used by Herodotus is really an Ionicism or not. But we may safely pronounce many of his Epic forms to be the result, not so much of the dialect in which he wrote, as of a modification of that dialect peculiar to himself.

(ii) It is probable that some of the Epic forms which are to be found in our present texts of Herodotus were not really employed by Herodotus himself. The fluctuation of dialectical forms in the existing MSS. is so great that we cannot but suspect in some cases the hand of the corrector. An Alexandrian grammarian with a strong view about the affinity of the Epic and Herodotean dialects might well conceive it to be his duty to alter the forms in his copies of the text in accordance with his theory. In most recent editions of Herodotus many Epic forms, which appeared in the earlier editions, have been (probably rightly) removed, though some uncertainty must always attend this mode of cutting the knot¹.

(iii) It has been suggested² that the points of similarity which exist in our present texts of Homer and Herodotus are mainly due to a thorough recension of the text of Homer made about the time of Herodotus. That some of the existing dialectical correspondences are the result of a modification

illustrates this. In some treatises we often find *οὐν* between preposition and verb (cf. Hdt. I. 194. 6)—most commonly (but not invariably) with an aorist—in others it does not occur once. In some *μήν* is frequently used—in others not at all. The difficulties which encompass the writings of Hippocrates have not yet been resolved.

¹ We may take as a good example of an epic form which has thus been removed, the declension of nouns in *-eus*. Struve (see p. lii.) found that the epic forms of βασιλεύς (βασιλῆος, ἦι, ἦα etc.) occurred in all the MSS. without variation in 65 instances; that the readings varied between βασιλῆος, βασιλέος, βασιλέως etc. in 252 instances; and that the form βασιλέος occurred without variation in 162 instances. Out of 500 instances of other nouns in *-eus* he found that the epic form only occurred in five cases, and that the MSS. were not unanimous in these. *Quaest. de dial. Herod. Spec.* II. The result of this investigation has been the adoption of the forms *εὖς, εἶ, εἶα* in all cases by a large majority of recent editors.

² By Paley. See *Transactions of the Cambridge Philosophical Society*, Vol. XI. Part II.; and the prefaces to Paley's editions of the *Iliad*.

of the Homeric forms is very probable. We can hardly suppose that the existing Homeric text dates in its entirety from a period long before the age of Herodotus. Nor can we doubt that minor alterations and interpolations were made even in later times. But the assumption of a late recension—so thoroughgoing and complete as seriously to modify the existing dialectical forms, and to introduce a large number of new Ionicisms, which are the main cause of the present correspondence between the Homeric and Herodotean texts—involves very great difficulties.

A brief outline must be given of this recent hypothesis, which, as its author admits, 'outstrips in boldness the speculations of Wolf and his followers.' It is maintained that the Homer of the older Greek writers, 'the Homer which Pisistratus is said to have collected and introduced into Athens,' was something quite different from the *Iliad* and *Odyssey* which we now possess: that some single¹ poet (probably about the time of Herodotus or Pericles) constructed our present Homer out of old Homeric materials (i.e. out of the so-called Cyclic poetry), 'largely rewriting the poems, and introducing into them, among the purposely retained archaic forms, the great mass of diction and idiom which they now present of a character unmistakeably *late*;' that he gave to these new poems two titles already known and received, *Iliad* and *Odyssey* ('the former being a complete misnomer'), and that these two works 'passed into the lists of written literature as 'Homer,' and had well-nigh eclipsed and excluded all the rest in the time of Plato.' Of the arguments by which this theory is supported it is only necessary for our present purpose to notice two of the most important—(α) the external argument derived from the quotations from Homer to be found in the earlier Greek writers, (β) the internal argument based on an examination

¹ Paley rightly allows that the 'one mind and one feeling' which pervade the *Iliad* make it impossible to regard it as the work of more than one poet. This argument of course applies with still greater force to the *Odyssey*.

of the diction and idioms employed in our present *Iliad* and *Odyssey*. Both these arguments have a direct bearing on questions relating to Herodotus.

(a) Of the strength of the former class of arguments the references to Homer in Herodotus may be taken as a test. He quotes or refers to Homer several times¹, and it is in his works that we first read of the *Iliad* and *Odyssey* by name. Were his copies substantially the same as ours? All the four² passages which he cites from the *Iliad* and *Odyssey* occur in exactly the same form in our present copies. The semi-quotation at VII. 161 is also quite reconcileable with our existing version of the *Iliad*. It is true that he makes a statement³ about Homer which would scarcely be true, if he meant nothing by Homer but our *Iliad* and *Odyssey*. But no one denies that Herodotus (though pronouncing against the Homeric authorship of the *Cypria* and doubting about the *Epigoni*) attributed to Homer many poems besides the *Iliad* and *Odyssey*, and his statement may fairly be regarded as a reference to one (or more) of these. It is also true that there are reasons for thinking that in one point his version of the *Iliad* differed from our own⁴. But if this is the case, it can hardly be held sufficient by itself to outweigh the evidence on the other side. On the whole, though it would be absurd to maintain that the *Iliad* and *Odyssey* of Herodotus were in all points exactly the same as our own, it is hardly an overstatement to assert that the evidence of a general correspondence between the two is very strong indeed⁵.

¹ The passages are II. 23 ; 53 ; 116 ; 117 ; IV. 29 ; 32 ; V. 67 ; VII. 161.

² Assuming the genuineness of II. 116. 4, 5.

³ At II. 53 (see note).

⁴ See II. 116. 4, note. Paley maintains that the language in the early part of this ch. implies that Hdt.'s *Iliad* differed from ours (1) in containing 'the wanderings of Paris,' (2) in not containing the *Διομήδεος ἀπιστεῖν*. See on this II. 116. 3, note.

⁵ The other arguments for Paley's theory based on the allusions to Homer in early writers do not appear to be more conclusive. Thucydides 'alludes

(β) The argument based on 'the comparatively modern style of the diction' has been laboriously worked out. About fifty examples are given of 'characteristic words' common to Homer and Herodotus, and a long list is appended of 'more recent Ionic and Attic words'¹, belonging to the later recensions and remodellings of the Homeric poems, and probably not earlier than B.C. 450.' Yet the instances, when examined, do not seem strong enough to sustain the argument based upon them. Many of the correspondences of 'characteristic words' are of such a trifling character that it is unnecessary to suppose in these cases either that the Homeric text has borrowed from the diction of the time of Herodotus, or that Herodotus has imitated Homer². It is difficult again to see how the 'late character' of many of the forms common to the two texts can be considered to be proved. It cannot be maintained that

to the story of Charybdis in the *Odyssey*, to the return of Amphilocheus and the storm which overtook the Grecian fleet on their return, a theme of the *Nόστοι*, and to the oaths of the suitors. He also quotes a verse from the second book of the *Iliad* as we now have it, though he 'assigns to Homer some verses which are now read in the Hymn to the Delian Apollo.' 'Pindar refers to persons and subjects in the Troica not less than sixty times: only four or five of these touch upon scenes in our *Iliad*.' This surely only proves that other poems existed at the time side by side with the *Iliad* and *Odyssey*,—not that these latter were different from what they are now. And the same remark applies to the fact that 'out of fifty-eight lost dramas about Troy not more than three or four contain subjects even touched upon in our *Iliad* and *Odyssey*.'

¹ The following are some of the 'more recent' forms and expressions which Paley specifies:—the frequent use of substantives in -οσύνη and -ὸς, of adjectives in -ήμων, of genitives in -εω, of reduplicated forms of perfect (ἀραιρημένος), of future verbs in -έω (σημανέω), of the third person plural of verbs in -αται (τεράχεται), of contractions of verbs in -άω into -εον (ὀρέοντες), of many verbs in -ίξειν and -άξειν, and of the middle voice used transitively.

² E.g. οἱ ἀμφὶ Πρίαμον and οἱ ἀμφὶ Λεωνίδα, ἐπιφράσσει' δλεθρον and ἐπιφράζεται τοιάδε, κακὸν οἶτον ἀναπλήσαντες and ἀναπλήσαι κακὰ, νεφέλη εἰλυμένοι ὤμου and οὖρος ψάμμω κατειλυμένοι, Ἴλιον ἐκτῆσθαι and δπλα ἀρήϊα μὴ ἐκτῆσθαι. A list constructed on these principles might be largely increased.

because Herodotus uses certain expressions, these are therefore to be pronounced as necessarily originating in his time. However rapid the changes and modifications of structure which we may attribute to the Greek language of that time, the diction and dialect of Herodotus must still have been in most substantial points identical with what had been in use in Ionia for generations and even centuries back. Nor can we flatter ourselves that we are as yet so well acquainted with the laws of the growth and structure of the Greek language, as to be able with any certainty to determine the relative antiquity of different words *from a mere examination of their form*¹. Assertions based on arguments of this kind require to be received with the greatest caution, since, owing to the scantiness of the fragments of early Greek literature which we possess, all a *posteriori* verification is impossible.

We cannot therefore suppose that the correspondences of the Homeric and Herodotean texts are to be explained by the assumption of a definite reconstruction of Homer in the time of Herodotus². On the other hand, that some of the corre-

¹ Why for instance should the termination -οσύνη be pronounced to be late? That the word τοξοσύνη is later than the word τόξον is probable. But no reason can be given why τοξοσύνη should not have been used in the 8th century B. C., except that we know it to have been also used in the 5th. Surely the mere fact that the original significance of the termination has disappeared—that we are unable to see why its addition should modify the meaning of the root in the way which it does—is a proof of its antiquity. Words of late coinage explain their own meaning. This remark will apply to many other examples in Paley's list.

² The preceding remarks do not profess to be a complete answer to Paley's hypothesis. Yet many of his remaining arguments (e.g. those based on the dramatic nature and the morality of our present poems) amount to very little. And others (those numbered 14 and 15) seem to exclude one another. If instances of anticipation in the narration (i. e. of design and system) are a proof of the truth of the theory, instances of repetition and irregularity (i. e. of want of system) can hardly be cited as a proof also. And the supposed allusions to Hdt. in our present Homeric text are very vague. Speaking generally, Paley may be said to have proved that the *Iliad* and *Odyssey* of the earlier writers did not hold that

spondences are the result of modifications of the earlier Homeric forms is extremely probable. We cannot put altogether on one side the influence exercised by rhapsodists and correctors on the Homeric text. Side by side with the modifications which the Greek language underwent, there must have been introduced modifications in the text of the poems, in order to make them sufficiently intelligible to the people to whom they were recited. Had it been an English custom to recite 'The Canterbury Tales' at village fairs during the 15th and 16th centuries, there can be no doubt that the text of Chaucer would have become more or less different from the form in which we now possess it. Which of the existing correspondences are to be referred to this cause we cannot now determine. But that the modification of Homeric forms is a *vera causa* there can be but little doubt.

(iv) One other cause remains which may be assigned for some of the correspondences between the Homeric and Herodotean texts, viz. that some forms and expressions were borrowed by Herodotus from the epic poets. There seems to be no adequate reason for doubting that the writings of Herodotus shew traces of a deep and prolonged study of the Homeric poems, which has reproduced itself in his diction and dialect¹. As in his treatment of his theme, so in his choice of

preeminence in Epic poetry which they have acquired since. He has also shewn it to be possible that some of the forms and expressions in our present Homeric text may be more recent than has usually been thought to be the case. He has failed to prove that the *Iliad* and *Odyssey* of the earlier writers were substantially different from our own, and he has attempted too much in trying to determine which of the Homeric forms and expressions are of more recent date.

¹ To those who hold the 'improbable' opinion that Hdt. 'purposely' borrowed from the Homeric vocabulary, Paley replies, 'that a large part of the words used in common are essentially *prose* words (as ἀλλοφρονεῖν, ἀνηκουστέιν, παραβάλλεσθαι, ἀελπεῖν, ἀτέοντες), and therefore more likely to have come into our Homeric texts from Hdt., than the converse.' But (1) there is no reason to suppose that Hdt. 'purposely' borrowed. There may have been no conscious imitation at all. A writer saturated with Homeric phraseology would naturally and even unintentionally reproduce

language and dialectical forms Herodotus may with justice be entitled *μόνος Ὀμηρικώτατος*.

(2) The occurrence of Atticisms in the text of Herodotus does not raise such a difficult question as the point which has just been discussed. Of the instances which are to be found (either actually read in the text or occurring among the various readings) on almost every page of the work a very considerable proportion no doubt is to be ascribed to the ignorance of copyists or the perverted ingenuity of grammarians. That such corruptions existed and that such emendations were attempted in ancient times, we learn from the statement of Porphyrius quoted on p. lvi. And modern critics are to be found who would have us correct over again the supposed corrections of their Alexandrian predecessors, and reconstruct the text in accordance with a preconceived Ionic standard. A view, such as that maintained by Dindorf¹, assumes that a corruption of the text is the only possible cause which can explain the occurrence of an Attic form. Yet the close relationship which we know to have existed between the old Attic² and the Ionic

it. (2) Surely this reply forgets that in the early ages of composition the distinction between prosaic and poetical diction—always rather an arbitrary one—hardly exists at all. Early prose is but little removed in diction from the poetry out of which it springs. How do we know that these were prose words then? It would be better to say that in both writers they were poetical.

¹ In the work mentioned on p. lii.

² Hermogenes (*de Thucyd. Histor. judicium*, 23) speaks of τὴν ἀρχαίαν Ἀθίδαν, μικρὰς τινὰς ἔχουσιν διαφορὰς παρὰ τὴν Ἰάδαν. The following are some of the points in which the Attic of Thucydides agrees with the Ionic of Herodotus and differs from the Attic of later writers:—a fondness for the collocations *ρς*, e. g. ἄρσῃν (ἔρσῃν), θαρσέω (ἄρρῃν and θαρρεῖν in Plato)—and *σσ*, e. g. τάσσω and the like (τάττω in Plato)—the use of *ἐς* and *αἰεῖ* (Marcellinus says that Thucydides ὡς ἐπὶ πλείστον χρῆται τῇ ἀρχαίᾳ Ἀθίδι, ὅταν τὴν δίδωσιν τὴν αἰ ἀντὶ τοῦ α γράφῃ, 'αἰεῖ' λέγων. The tragedians have these forms as well as *εἰς* and *αἰεῖ*)—the use of *κλήσαι* (Hdt. κλήσαι—Photius says κλήσαι οἱ ἄρχαιοι λέγουσιν· οὕτω καὶ οἱ τραγικοὶ καὶ Θουκυδίδης)—the use of the Ionic genitive in some proper names (e. g. Ἀφύτιος, I. 64. 3)—a carelessness occasionally about *hiatus* (e. g. μέχρη, ἀχρη, οὕτω before

dialects renders the use of Atticisms by Herodotus much less strange than it would otherwise have been. The Attic of Aeschylus and Thucydides is equally with the Ionic of Herodotus descended from that earlier Ionic dialect, which has been preserved to us in the Iambics of Archilochus and the elder Simonides; and it is quite conceivable that some of the so-called Atticisms in the prose of Herodotus may be forms which the two later dialects have derived in common from the earlier one. At any rate, if we are prepared to accept the statement of Hermogenes, already quoted, that the Herodotean dialect was ποικίλη, the affinity between the old Attic and Ionic, and the residence of Herodotus at Athens, are causes quite sufficient to account for the admixture of Attic (as well as of Epic) forms in his original text.

(3) The number of Doric forms employed by Herodotus is very small. There seems in fact to be some reason for thinking that one result of the exclusion of Halicarnassus from the Dorian Hexapolis¹ was the gradual decay of the Doric dialect of the original settlers, and the adoption of one or other of the local varieties of Ionic². However this may be, with the

a vowel, μετὰ Εὐβόας, ὑπὸ αὐλητῶν and the like)—and the use of some uncontracted forms (e.g. βορέας, εὐνόων, τριακονταέτης, προέγραψα and the like). See Poppo's Thucydides, Prolegom. I. 207, foll., from which the above instances are taken. In earlier times the resemblance between the two dialects was clearly much more strongly marked. Thus in a law of Solon quoted by Lysias (κατὰ Θεομν. p. 118, Bekk.), where the archaic diction is retained, we have some pure Ionic forms: δοῖν δὲ πεφασμένως πολοῦνται (al. πωλοῦνται), καὶ οἰκῆος [καὶ] βλάβης τὴν δούλην (Telfy conj. τὴν διπλὴν) εἶναι ὀφείλειν. Lysias adds, by way of commentary, τὸ μὲν πεφασμένως ἐστὶ φανερώς, πολεῖσθαι δὲ βαδίζειν, τὸ δὲ οἰκῆος θεράποντος. Schäfer thinks that instances occur of the retention of the Ionic *diaeresis* (δέεται for δέεται) even in Aristophanes and Xenophon, but the examples cited are so few that it is rather difficult to believe in the genuineness of the readings. See Schäfer's edition of Gregorius Corinthius, (*Lips.* 1811) p. 431.

¹ See I. 144.

² This is maintained by Stein, who refers in support of his view to a Halicarnassian inscription (discovered by Newton and assigned with con-

exception of such Doric forms as are common to Ionic also¹, and of the retention (or substitution) of \bar{a} for η (and $\epsilon\omega$) in several proper names², hardly one indubitable Doricism is to be found throughout the Histories. If we are to suppose that Herodotus had spoken Doric in his early years, the completeness with which he has freed himself from provincialisms as regards the *form* of his composition affords an additional confirmation of his superiority to local prejudices and national partialities in the *matter* of his narrative.

The composite structure of the Herodotean dialect (resulting from the admixture of these Epic, Attic, and Doric forms), which has now been illustrated, leads us naturally to the conclusion that it was something *sui generis*. Attempts have indeed been made to refer it to one or other of the four sub-dialects, which Herodotus himself describes as in use among the Asiatic Ionians of his time³. Thus Suidas, who tells us that Herodotus removed from Halicarnassus to Samos, seems to draw the inference that he wrote in the Samian dialect⁴, and more recent authorities⁵, on the strength of his supposed indebtedness to Hecataeus, have assumed that his dialect corresponded to the Carian (or Milesian) variety. But the evidence attain-

siderable probability to the middle of the 5th century B. C.), in which the prevailing dialect is Ionic, though the form 'Αλικαρνατ[τεω]ν occurs once. Still the evidence seems to be hardly conclusive.

¹ E. g. the contraction of $\epsilon\sigma$ into $\epsilon\upsilon$, examples of which are occasionally to be found in Doric. The form $\sigma\epsilon\upsilon$ is used by Pindar, $\delta\rho\epsilon\upsilon\nu\tau\iota$ and $\eta\gamma\acute{\alpha}\pi\epsilon\upsilon\nu$ by Theocritus.

² E. g. Γυγάδας (I. 14. 7), τιάρας (132. 2);— Θήρας , Θεασίδης , 'Αγίς (also 'Ηγίς) names of Spartans,— 'Αριστέας , 'Αμύλλας (dat. 'Αμύλλᾳ), Σίκας (gen. Σίκα). Stein, who has collected these and other examples, notices that in many of these instances the practice of Herodotus is in harmony with that of Attic writers. We also find γαμόροι (for γεωμόροι) VII. 155. 2; Νικόλας (for Νικόλεως) 137. 3; Λακρίνης (for Λεωκρίνης) I. 152. 4; Λευτυχίδης (for Λεωτυχίδης) VI. 55. 1.

³ I. 142.

⁴ $\epsilon\upsilon\ \sigma\upsilon\nu\ \tau\eta\ \Sigma\acute{\alpha}\mu\omega\ \kappa\alpha\iota\ \tau\eta\nu\ \text{'Ιάδα}\ \eta\sigma\kappa\acute{\eta}\theta\eta\ \delta\iota\acute{\alpha}\lambda\epsilon\kappa\tau\omicron\nu$.

⁵ E. g. Jäger, *Disput. Herod.* p. 7; Kenrick, *Introduction to the Egypt of Herodotus*, p. LXII.

able does not bear out either of these theories¹, and the *a priori* improbability of the adoption by Herodotus of a *purely provincial* dialect in all its *minutiae* is very great. It is safer to suppose that the dialect of the earlier *λογογράφοι* (which forms without doubt the basis of Herodotus' language²), though originally perhaps identical with the Milesian, had become in time, through the modifications of successive writers, an artificial compound, and that thus a *literary* dialect had been produced, distinct from any of the spoken varieties of Ionic, and employed more or less by all the prose-writers of the age without much regard to their place of abode or birth.

Whether the nature of this literary dialect—the pure Ionic groundwork, which Herodotus has overlaid with Epic and Attic ornamentation—can with any degree of accuracy be ascertained, is a question on which opinions are divided. It has been already stated that little or no help towards the solution of this problem can be hoped for from the extant works or fragments of contemporary Ionic writers³. But recent critics have attempted a solution from a minute study of the Herodotean text itself. This mode of investigation, commenced by Struve⁴, and carried on by Dindorf⁵, has been very

¹ Bähr (Vol. iv. p. 459) gives an example or two of Samian forms, which are different from those employed by Herodotus. The apparently exaggerated language which Herodotus uses when mentioning the divergences of the four sub-dialects (*ὁμολογέουσι κατὰ γλῶσσαν οὐδέν*, I. 142. 6), and the sarcastic or hostile tone which he often adopts, when naming or referring to Hecataeus (e. g. II. 21; 45. 1; 143. 1; IV. 36. 2), are very much against the view that he selected for special imitation the diction or dialect of Hecataeus.

² 'Recens Ias fundamentum Herodoteae dictionis.' Bredow.

³ See p. xlii.

⁴ *Quaest. de dial. Herod. Specimina* I. II. III. 1828. Struve only worked out three points, the use of *δοτις* and *δς*, the declension of nouns in *-εως*, and the orthography of *θῶυμα*, *τῶντό*, etc. An example of his method of investigation has been given on p. xliii.

⁵ *Praefat. ad Herodotum*, ed. Didot. 1844. Dindorf is much more arbitrary and inconsistent than Bredow in his determination of the right Ionic forms.

greatly developed by Bredow¹, whose conclusions have been almost unhesitatingly adopted by some of the more recent German editors². A short account and criticism of his method may here be given.

Bredow's fundamental axiom—the assumption of which alone renders the adoption of the method possible—is that Herodotus never used two forms of the same word³. While allowing that in some cases Herodotus used Attic, and in other Epic forms, he refuses to admit that the 'variety' in Herodotus, to which ancient critics refer—what is called by Dionysius of Halicarnassus ἡ τῶν σχηματισμῶν ποικιλία—can possibly imply that he used Epic, Attic, and Ionic forms of the same word indiscriminately. This principle laid down, the method proceeds by a collection and enumeration of all the instances in which any particular word or class of words—of doubtful form—occurs throughout the work. The preponderance of MS. authority is noticed in each case, so that at last a balance can be struck, and the right form ascertained by a sort of arithmetical process. The form thus established may, according to Bredow, be safely restored even in passages where the MSS. are unanimous against it⁴.

¹ *Quaestionum criticarum de dialecto Herod. Libri quatuor.* 1846.

² Notably by Stein. Bähr, while altering in accordance with Bredow's views many forms in his 2nd edition (on which the text of the present edition is based); retains his independence of judgment. Thus (to take a few out of a very large number of examples) he reads ὀρμεώμενοι (not ὀρμεύμενοι) and the double forms ἐπειτα, ἐπειτεν—θέλω, ἐθέλω—τρέπω, τράπω etc.

³ 'Quum minime nobis statuere liceat Herodotum idem vocabulum vocabulorumque genus modo hac modo illa forma usurpasse,' p. 87.

⁴ An example of the application of the method will supply the place of a longer description. Thus the question is raised (p. 104), whether τοιοῦτο or τοιοῦτον is the 'right' Herodotean form. We find that in seven passages all the MSS. have τοιοῦτο, and in 25 passages the better (or the majority of) MSS. and the 'more intelligent' editors read τοιοῦτο. On the other hand, in nine places all the MSS. have τοιοῦτον. Now we know that Attic writers used τοιοῦτον (as also ταῦτον and τοσοῦτον), and we know that Hdt. used τῶντῷ (not τῶντὸν), the MSS. being on this point almost

Bredow's method—adopted in its entirety—seems unsatisfactory for the following reasons :—

(1) No evidence whatever is adduced for the assumption of the invariability of Herodotean forms. Bredow says that the fluctuation of Homeric forms is to be explained by the exigencies of metre,—an explanation which cannot (he adds) be applied to the case of a prose-writer like Herodotus. Yet it is probable that in Greek prose, and especially in early Greek prose, recognized laws of rhythm existed, however difficult it may be for us to detect them at the present day¹. And apart from any considerations of euphony, sufficient reasons may be found for variety of usage, in the length of time during which Herodotus was probably engaged on his work, in the cosmopolitan freedom from any one special dialect which his extended travels probably gave him, and in the fact that an unprinted literature allows much latitude in questions of orthography.

(2) The positive evidence (derived from the MSS.) for an absence of uniformity has some weight, though perhaps not much. Bredow points out at great length the worthlessness of the existing MSS. : yet he practically treats a majority of the MSS. as infallible.

everywhere unanimous. Hence we are justified in concluding that *τοιούτο* is everywhere the true reading, more especially because the very MSS. which have *τοιούτον* in some places have *τοιούτο* in others. The foregoing is a favourable example of the method, since the voice of the MSS. is tolerably decided, and the analogy of *τῶντὸ* is certainly a strong one. Yet even here the question suggests itself :—Why should not Hdt. have used both forms ?

¹ Mure thinks it 'certain that, even in prose composition, the delicate ear of the Hellenes was susceptible to the nicer modifications of metrical cadence.' Bähr quotes Meierotto (*sur Herodote*, Memoire de l'Academie royale de Berlin, 1792, p. 596) : 'peut-on conclure qu'il suite ici une règle générale, l'usage reçu, sa langue, son dialecte, ou plutôt *ne faudra-t-il pas dire qu'il consulte son oreille et la suite?*' So Quintilian says, 'in Herodoto cum omnia, ut ego quidem sentio, leniter fluunt, tum ipsa *διδλεκτος* habet eam jucunditatem, ut *latentes etiam numeros complexa videatur.*' *Inst. Orat.* IX. 4. 18.

(3) In some cases the MS. authority is so evenly balanced that Bredow is obliged, inconsistently with his original premiss, to allow the possibility of alternative forms. Bähr fairly pushes this admission to its logical conclusion. If Herodotus may be supposed to have written *πλέειν* as well as *πλώειν*, *εἰπεῖν* as well as *εἶπαι*, and so on, why are we to deny the possibility of other alternative forms, where the verdict of the MSS. is rather more pronounced?

There are many instances, however, in which Bredow's corrections are almost certain, and their number will no doubt be increased by fresh collations of the MSS.¹, minute accuracy of collation being absolutely necessary for the employment of the method. The foregoing remarks are only intended to deprecate an exaggerated idea of the value of his mode of investigation and an unqualified acceptance of its results.

After all we must be content to leave in uncertainty many questions connected with the dialect of Herodotus. That we possess his writings, as he left them, in most material points, seems certain. When compared with the doubts which exist about many of the Platonic dialogues and Aristotelian treatises, the difficulties of dialect and orthography, which beset the text of Herodotus, sink into comparative unimportance.

¹ See e. g. *Quaest. de dialecto Herod. specimen* I. Gotting. 1859, by Abicht, who clears up some points about the use of contracted and uncontracted forms of verbs in *-έω*, which had been left unnoticed by Bredow.

ON THE TEXT OF HERODOTUS.

AT least thirty MSS. of Herodotus are known to be in existence, though not all of them have been collated, and some only contain portions of the work. Unfortunately with this material there is no hope of its ever being possible to restore the original text in its verbal integrity. All the evidence attainable tends to depreciate the value of the existing MSS. (1) We find that words, which occur in quotations from Herodotus made by the Greek grammarians, are not read in any of the existing MSS.¹ (2) We know that Aristotle had the reading *Θουρίου* (instead of *Ἀλικαρνησέος*) in the opening words of Book I. No trace of this variation of reading is now to be found in the MSS. (3) We find instances of undoubted corruptions of the text common to all the existing MSS.² (4) We are unable to discover the existence of any law among the MSS. with regard to the use of the different dialectical forms. Two MSS. which agree about a form in one passage will differ in another. The same MSS. will employ different forms of the same word within the space of a few lines. It may safely be pronounced impossible to restore with certainty the original dialect of Herodotus from a study of the existing MSS. (5) We learn from Porphyrius³ (born about 230 A. D.) that

¹ See e.g. notes on II. 133. 4; 158. 5.

² Bähr quotes amongst others *ἀρώμενοι*, I. 27; *διεπρήσ τευσε*, IV. 79; *ἑσταλάδατο*, VII. 89; *ἐγκεχρημένοι*, VII. 145. Opinions may differ about some of these particular examples, but that instances are to be found is certain:—e.g. Bekker's correction *πῦρ ἀνακαλουσι* (at II. 39. 1) is certain. Yet all the existing MSS. appear to read *πυρὴν καλουσι*.

³ *Quaest. Hom.* ch. 8: *ἐν τοῖς Φιλήμονος συμμίκτοις περὶ Ἡροδοτέου διορ-*

corruptions were believed by the Alexandrian grammarians to exist in the text of their day. We do not know whether we possess any of their emendations, but it is only natural that the corruptions should have largely increased in the period between their age and the tenth century A.D., the date of our oldest existing MSS. (6) All the existing MSS. are *cursives*¹. They are thus liable to all the additional errors which inevitably result from the transcription of cursives from uncials by careless or ignorant copyists².

It has been maintained that there are traces in our existing copies of two *original* (or at any rate *very early*) recensions (διασκευαί) of the work. It has also been maintained that all our existing copies belong to one family of MSS. merely, and that one or more other families have been altogether lost. Both views are tenable, but neither can be said to be proved. If we examine the readings of the existing MSS., as they are, without attempting to determine their ultimate source, two classes of MSS. may be readily distinguished, though there will still remain copies which cannot be assigned to either of these groups³.

θώματος ὁ γραμματικὸς διαλεγόμενος πειράται καὶ Ὀμηρικὰ τινα σαφηνίζειν. *Ib.* τοῦτο δὴ θεραπεύων τις οὐχ Ἡροδότου φησὶν ἀμάρτημα γεγονέναι, μᾶλλον δὲ τὸν γραφέα φησὶ διαμαρτεῖν παρεμβαλόντα τὸ ἰῶτα. πολλὰ δὲ φέρεσθαι μεχρὶ νῦν ἀμαρτήματα κατὰ τὴν Ἡροδότου συγγραφὴν. For a detailed account of the probable corruptions, *lacunae*, interpolations, glosses, and dialectical fluctuations of the existing MSS., see Bredow: *De dialecto Herodotea* pp. 11—86. 'Could the young Thucydides,' he adds, 'hear Herodotus recited now from our present texts he would weep indeed, but tears of sorrow and not of joy.'

¹ The characters of the Medicean are said sometimes to approximate to the uncial form.

² Uncials seldom have any accents, breathings, or stops. This fact must be borne in mind in using the appended table of readings. The variations at I. 7. 4; 116. 5; II. 31. 2; 32. 4; 174. 2 are interesting from this point of view.

³ The following account is mainly taken from Abicht's monograph: *De codicum Herodoti fide atque auctoritate*. Berolini (1869?). See also *Philologus*, Vol. XII. pp. 204, 207.

1. The more trustworthy of the two classes comprises the following:—

M. *Codex Medicus*. At Florence in the Laurentian library, first collated by J. Gronovius (1675), and since by Abicht and Stein—without doubt the most valuable of the existing MSS. It is written on parchment, without any abbreviations, and in an exceedingly clear hand. In its use of the *iota ascript*, and in its omission of all punctuation or separation of words, it approximates to the uncial type. Assigned to the 10th century.

F. *Florentinus* s. *Shellershemianus*. Also at Florence. Discovered by the Baron von Schellersheim, and first collated by Schweighäuser about the beginning of the present century; since by Stein. Abicht pronounces it to be from the same (not as Schw. thought from an earlier) source as the Medicean. Written on parchment (rather carelessly in parts)¹. Probably of the 10th century.

P. *Angelicus* s. *Cardinalis Passionei*. At Rome (*S. Agostino*). First collated by Wesseling about the middle of the last century; since by Stein. Written on parchment, with the heading Ἡροδότου ἱστορίη, ἡ ἱστορία αὐτοῦ διὰ μουσῶν. About the 12th century.

K. *Askevianus* s. *Askewii*. In the public library at Cambridge. Collated by Wesseling. It does not contain the first 78 chapters of Book I., and begins with the words μάχη σφέων ἦν ἀφ' ἑππων (I. 79. 4). Written on silky paper 'in the small cursive hand of the 15th century².'

N. Besides the above, Abicht includes in this class four other Florentine MSS. One of these has been collated for the first time by Stein³. Its readings appear in a majority of cases to agree with those of the before-mentioned MSS. Abicht, who looked at the readings of all four in one or two test passages, pronounces their collation to be useless.

2. The second class of MSS.—which Abicht⁴ pronounces to be very inferior in value—includes the following:—

S. *Sancroftianus*. Formerly the property of Archbishop Sancroft, and now in the library of Emmanuel College, Cambridge. Quoted by Wess. under the title *Arch.*; afterwards collated by Gaisford. Of the 13th century.

¹ e.g. it reads ἀφελς for ἀφθελς, I. 19. 2; ψυχῆς for τύχης, 118. 3; δικαιώ-
τατον for ἀδικώτατον, 129. 4; ἀριστα for ἀχάρτα, 207. 2.

² Wess. however calls it 'codex annorum ferme quingentorum.'

³ He quotes no readings from it in Books VIII. and IX.

⁴ Stein attaches more importance than Abicht to the readings of this class.

V. *Vindobonensis*. In the Imperial library at Vienna. Collated by Wesseling. Probably of the 14th century. 'Later than the latest Florentine MS.' Abicht.

The agreement of these two MSS. and their divergences from those of the former class are very striking. (1) There are several passages in which they have undoubtedly preserved the true reading, while the others are hopelessly corrupt¹. (2) In an enormous number of instances (Abicht says 600) they exhibit faulty cases, numbers, genders, tenses, moods, &c. while the others are correct. (3) They omit nine passages in Book I, and one in Book VIII, which are found in all the MSS. of the former class². These omissions (often extending over several chapters) are sometimes replaced by a short summary, and in all cases the passages are skilfully pieced together.

T. Abicht also includes in this class six Vatican MSS., one of which has been collated for the first time by Stein³. According to Abicht the agreement of this MS. with S. and V. is so complete, that the collation has been useless. But this statement is hardly borne out by the readings given in Stein's tables. The other Vatican MSS. are said by Abicht to belong to the same family.

Rom. *Romanus s. Mureti*. In the Jesuit College at Rome, inscribed *ex bibliotheca Mureti*. Discovered in 1868, and Book I. collated. It contains nearly the same *lacunae* as S. and V.; also the same fragments of 1. 137—177, and many of the same corruptions. Written on parchment, and probably of the 12th century.

Vall. The MS. from which Valla made his Latin translation (1474). This is not now to be found, but to judge from the *lacunae* in Valla's translation, it must have belonged to the same family as S. and V.

3. There remain several MSS. which sometimes favour the readings of one class and sometimes of the other, or which for

¹ e.g. at II. 79. 2 M.F.P.K. have ἄλλα τε ἀπαξ ἃ ἐστι, S.V. ἄλλα τε ἐπ'αὐτὸ ἐστι, at II. 19. 3 M.P.K. have πέλας, S.V.F. πελάσας.

² The passages are I. 46—52; 56—68; 77—79; 92, 3; 96—100 (summarised); 131—5; 138—178; 181—184; 186; 199; VIII. 77—84. Only the more important of these omissions are noticed in the appended table. It will be seen that in the majority of cases the passages omitted are *episodes*.

³ He quotes no readings from Book v.

other reasons cannot be assigned to either class. Of these the most important is

A. or a. *Parisinus*. Collated by Gorgiades for Schweighäuser, and since by Stein. Probably of the 12th century. In the first book it almost always agrees with M.F.P.K., but more rarely in the second, and the remaining books exhibit very many of the corrupt readings of S. and V. This MS. is quoted by Wess. under the title C.

There are five other Paris MSS. (B. C. D. E. F., or b. c. d. e. f.) of no special note—the last two mere fragments.

The remaining MSS. are—

G. *Ambrosianus*, of which Stein has collated Books I. and II.

U. *Urbinas*, of which he has collated Book v.

Ven. *Venetus*, the readings of which for the first 32 chapters of Book I. appear in Wesseling's edition. Bähr classes it with the Vienna MS.

R. *Monasterii S. Remigii*. Collated by Wess. It only contains Books I, II, and III. down to ch. 70, and agrees on the whole rather more with M.F.P.K. than with S.

Eton. An Eton MS. collated to some extent by Gale. A few readings are quoted in Gaisford's edition. Of little value according to Abicht.

Br. A paper MS. in the Harleian collection of the British Museum, containing the first 91 chapters of Book I.; collated by Long.

The Bodleian Library at Oxford contains three MSS.

(1). No. 114 (*Cod. Barocc.*). On paper, of the 15th century, containing only fragments of Book I.

(2). No. 200 (*Cod. Barocc.*). Written on paper in a very clear hand, and dated 1515. It begins with ἀλλὰ θεῶν κού τις (I. 45. 3), and ends with καρδστασις τοιήδε (v. 92. 5).

(3). No. 102 (*Cod. Miscell.*). On paper. About the end of the 15th century.

None of these have apparently been collated. The present editor, after an inspection of (2) and (3), has no hesitation in assigning (3) to the same family as S. and V. Out of a considerable number of test passages examined, its readings in only one instance differed from S¹. It also appears to have almost exactly the same omissions and substituted summaries in Book I. The readings of (2) corresponded with those of b. and d. in a majority of the passages examined. It has apparently the

¹ At I. 24. 13 it reads οὐ μέγα, where S. omits οὐ.

same omissions and summaries, and differs notably from S. in the retention of i. 56—68. Where the readings of b. and d. varied, it almost invariably followed d.¹

One other MS. is sometimes mentioned, the *Codex Palatinus* (described by Kreuzer, *Meletemata*, Part i. p. 98). It contains extracts (as a rule, quite short) from various authors, and amongst others from Herodotus. Abicht pronounces it to be valueless.

TABLE OF THE MORE IMPORTANT VARIATIONS OF READING
IN BOOKS I. AND II.

The readings before the brackets are those of Bähr's second edition (1856—61).

Where the present edition departs from Bähr's text, an asterisk is prefixed.

The readings of the MSS. are given on the authority of Gaisford—who put together the results of Wesseling's and Schweighäuser's collations, and collated S. afresh—and of Stein—who has collated M.F.P.A. afresh, and N.T.G. for the first time. Where no authority is stated for the reading of the text, it is meant that this is also the reading of the MSS., or of a considerable majority of them. The names attached to the corrections are in each case those of the *first* proposers of the emendation, so far as they can be ascertained.

This table does not include any variations of reading, the adoption of which turns wholly on questions of orthography or dialect. Many other variations, which do not illustrate any rule of syntax, and do not materially affect the sense of the passage in which they occur, have also been omitted for the sake of brevity. Nor has it been thought necessary, as a rule, to insert corrections which are pronounced unnecessary in the commentary, or which would have been so pronounced, had they been mentioned there.

BOOK I.

CH.	§	
1	2	*τῇ τε ἀλλῇ ἐσαπικνέεσθαι] e. The rest insert χώρα.
2	1	Φοίνικες] Ven. Others Ἑλληνες.
	4	τὸν Κόλχον] S.V. The rest vary between τὸν Κόλχων βασιλέα and τῶν Κόλχων βασιλέα.
3	1	οὔτε] οὐδὲ Schäfer.

¹ At II. 10. 3, however, it reads ἐπταστόμου with b., where d. reads πενταστόμου.

- CH. §
- 7 4 ἀπ' οὗ] a. Others ἀπό τευ. ἀπὸ τοῦ Matthiä.
- 9 2. πειρώμενος λέγω λόγον] F.R. a.c. πειρώμενον λόγον (omitting λέγω) P.S.
- 12 3 τοῦ καὶ—ἐπεμνήσθη] Placed in brackets by Schäfer. Ven. omits Πάριος—ἐπεμνήσθη.
- 16 1 Σαδυνάττης] Σαρδυνάττης Br.
- 18 2 Σαδυνάττης γὰρ οὗτος] N. Σαδυνάττης οὗτος γὰρ M.F.G.T.
- 24 12 ἐτι] ὅτι Br. ('cf. ὄντινα ἐπαιτιάσθαι, II. 121. 12' Long).
- 13 οὐ μέγα] οὐ omitted by F.S.V.R.a.c.
- 27 4 ἀρώμενοι] M.F.S.V.a.b.d.e. Ven. Br. ἀρᾶσθαι R.a.c.S.marg. ἀειράμενοι Schw. ἀρᾶσθαι Schäfer (omitting ἐσχεσθαι). ἀράμενοι Reiske. αἰωρευμένους Toup. αἰωρεύμενοι Werfer.
- 30 4 εἵνεκεν] Placed in brackets by Stein.
- 32 10 ἀπηρος] Two Vat. MSS. ἀπορος d. The rest ἀπειρος.
- 33 ἀμαθέα] ἀμαθής S. Vall.
- 41 3 πρὸς δὲ τούτῳ] πρὸς δὲ τοῦτο F.S.a.c.
- 42 1 ἂν ἴσχω] P.S.R. ἂν ἔσχω d. Br. The rest ἀνίσχω.
- 45 3 μὲν νυν] μὲν νιν S., which also inserts θάψαι after ἦν, and omits most of the rest of the chapter.
- 46 1 καταλαβεῖν] M.S. and the majority of MSS. Others καταβαλεῖν.
- 2 τῶν τε ἐν Ἑλληνσί] τοῦ ἐν Δελφοῖσι (Δελφίσι) S.V., which omit from Λιβύῃ to the end of ch. 52 (see 53. 1).
- 49 καὶ τοῦτο] καὶ τοῦτον F.a.b.c.d.
- 50 3 τρίτον ἡμιτάλαντον] Schw. Duo talenta cum dimidio Vall. The MSS. have τρία ἡμιτάλαντα.
- 53 1 τοῖσι δὲ] V. and S. have τοῖσι δὲ πεμπομένοισι κήρυξι μετὰ δώρων τοιαῦτα ἐνετέλλετο ἐρωτᾶν, εἰ.
- 56 3 — end of ch. 68] Omitted by S.V. (see 69. 1).
- 58 3 πρὸς δὴ ὧν] ὡς δὴ ὧν c.
- 63 4 *ἐκαστον] Schäfer. ἐκαστον a. (with σ written above the termination of the word.) The rest ἐκαστος.
- 68 7 πειρώατο] Gaisford. ἐπιπειρώατο Schw. ἐπειρέοντο Stein. The MSS. have ἐπειρώατο, except c., which has ἐπειρέατο.
- 69 1 S. connects as follows with 56. 2: καὶ δὴ καὶ ἐξέπεμψεν ἐς Σπάρτην ἀγγέλους ἵνα τε φέροντας δῶρά τε φέροντας κ.τ.λ.
- 73 4 ὀργὴν ἄκρος] b.d.e. Others ὀργὴν οὐκ ἄκρος.
- 5 ἐβουλεύσαντο] The majority of MSS. have ἐβούλευσαν.
- 84 5 οὗτος] Reiske. The MSS. have αὐτός.
- 86 3 ἡσυχίης] M.F.K.R.a.c. λειποψυχίης V.S. b.d.e. F.marg.
- 7 *κελεύειν] H. Stephens. The MSS. have κελεύει.
- 90 5 τούτων] b. τούτῳ F.P.K.S.d. τοῦτο a.c.R.

- CH. §
 91 5 *εἶπε τὰ εἶπε*] *τὰ εἶπε* omitted by S.V. The first *εἶπε* omitted by Valck.
 93 1 *γῆ*] *γῆ ἡ* Schäfer. S.b.d. omit ch. 93 and the first sentence of ch. 94.
 95 3 — end of ch. 100] Omitted by S.V.b.d., which give a short summary instead.
 105 5 *ἡ θεός*] Wesseling (from Longinus *περὶ ὕψ.*, ch. 27). Most MSS. have *ὁ θεός*.
 106 1 *ἐπέβαλλον*] *ἐπέβαλον* F. *ἐπίβαλλον* K. Hermann.
 107 3 *ὑπερθέμενος*] H. Stephens. The MSS. have *ὑποθέμενος*.
 108 6 *σοι ἐωυτῷ*] *σοι ἐαυτῷ* M.a. *σοι αὐτῷ* c. *σὺ ἐωυτῷ* K.F.S. The rest *ἐωυτῷ*. *σεωυτῷ* Schäfer.
 115 4 *ᾧδε*] F.a.c. The rest *ᾧδε*.
 116 1 **ἐλευθεριωτέρη*] Portus. The MSS. have *ἐλευθερωτέρη*.
 5 *μουνωθέντα τάδε*] P.V. a.c.R. *μουνωθέντα δέ, τάδε* b.d. *μουνωθένταδὲ (sic)* S. *μούνωθεν τάδε* M.K. *μουνόθεν τα (prima manu)* τάδε F.
 125 1 *εὔρισκέ τε*] K. *εὔρισκε* S.b. The rest *εὔρισκεται*.
 129 3 **τὸ πρῆγμα δὴ ἐωυτοῦ*] S. *τὸ πρῆγμα ἐωυτοῦ δὴ* F. and probably M.
 5 *δεῖν*] S.a.b.d. *δεόν* M.F.K.c.
 131 3 — 136. 1. incl.] Omitted by S.V.b.d., which however contain one or two fragments from the intervening chapters.
 132 4 *πάντα τὰ*] Valck. The MSS. omit the article.
 133 3 *οὐκ ἀλέσι*] So (or *οὐκαλέσι*) M.F.K. *οὐ καλοῖσι* c. *οὐκ ἄλεσι* (or perhaps *ἀλάσι*) Bekker.
 134 4 *τὸν λεγόμενον*] Abresch. The MSS. have *τῷ λεγομένῳ*. *τῶν λεγομένων* Stein.
 138 1 *χρέος*] From this to the end of ch. 177 omitted by S.V.b.d., with the exception of one or two short sentences.
 3 *πολλοὶ ἐξελαύνουσι*] *πολλοὶ καὶ ἐλαύνουσι* F. *πάλιν ἐξελαύνουσι* Coray. *πολλῇ κραυγῇ ἐλαύνουσι* Steger. For other corrections see note on passage.
 140 1 *ἐλκυσθῆναι*] M.F.K.a.c.R. The rest *ἐλκυσθῆ*.
 146 3 *Ὀρχομένοι*] Palmer. *Ὀρχομένοι σφι* Herold. The MSS. have *Ὀρχομενίοισι*.
 4 *Ἀθηναίων*] *Ἀθηνέων* Schäfer.
 163 3 *Μῆδον*] *Λυδὸν* Wesseling.
 165 4 *ἀναφῆναι*] *ἀναφανῆναι* Reiske. *ἀναβῆναι* Herold. *ἀναπεφηνέναι* Krüger.
 168 4 *ἐκτίσαντο*] *ἐκτισαν* Schw. *ἐκτίσαντο* Larcher.
 169 2 *ταῦτα*] *ταῦτά* Reiske.

- CH. §
170 4 οὔτω] οὔτοι Schäfer.
174 3 Βυβασσίης] Voss. The MSS. have Βυβλεσίης. 'A facile in Δ, Σ in E abiit.' Gaisford.
181 2 ἐν τῷ μὲν τὰ βασιλήϊα]¹ Gronovius. ἐν τῷ εἰεν τὰ β. F. The rest have ἐν τῷ ἦεν τὰ β.
185 1 ἀλλ' ἀλλα τε] Bekker. The MSS. omit ἀλλ'.
3 ἐς τὸν Εὐφρήτην] Abicht says that M. omits ἐς. Gaisford notices no variation.
188 1 Λαβυνήτου] Wesseling. Λαβυρίτου S. The rest Λαβυνίτου.
2 μούνου] μούνος S.V.b.
189 2 τοῦτο] F. The rest τούτω.
191 7 οὐδ' ἂν] F.a.c. (probably also M.K.). οὐκ ἂν d. οὐ μὰν S.b. οἱ δ' ἂν Palmer.
193 1 ὀλίγω] ὀλίγον S.
7 ποιεῦντες] ποιεῦνται S.
196 5 ὥς γὰρ διεξέλθοι] Bergler. The MSS. have ὥς γὰρ δὴ οἱ ἐξέλθοι.
7 οὔτω ἀπάγεσθαι] M. ἂν ἀγεσθαι F.P.K.a.c. ἀγαγέσθαι V. ἀνάγεσθαι S.b.d.
199 4 ὀδῶν] F.K.a.c. The rest ὁδόν.
204 1 πεδίου τοῦ] πεδίου τούτου τοῦ Stein.
206 2 πάντα S. πάντων b. The rest πάντως.
3 εἰ] Two Parisian MSS. The rest ἦν (Bähr). Gaisford notices no variation from εἰ.
207 2 ἐόντα Schw. The MSS. have τὰ ἐόντα.
212 4 εἰ δὲ μὴ ταῦτα] F.S.a.c.b.d. εἰ δὲ ταῦτα οὐ. M.P.K.

BOOK II.

- 1 2 ταύτης δέ] ταύτης δὴ F.M.G.
2 1 Ψαμμίτιχον] M.K.R. Ψαμμίτιχον F.a.b. Ψαμμίχιτον V.S.
9 πρεσβυτέρους] πρώτους V.S. Eton. b.d.
3 1 'Ηφάλστου ἐν] 'Ηφάλστου τοῦ ἐν M.F.G.T.
9 2 συντιθέμενοι οἱ σταδίοι] M.F.G. Others συντεθειμένοι σταδίοι.
10 1 ἐδόκει δέ] δέ omitted by M.K.
2 ὥστε] M.F.K.a.b.c.R. ὥς N.S.T.
3 πενταστόμου] M.K.a.c.d. ἐπταστόμου S.V.R.b. F. has both readings.
12 2 καταρρηγνυμένην] M.F.G. Others κατερρηγνυμένην.

¹ The reading in the text, ἐν τῷ τὰ βασιλήϊα μὲν (p. 157. l. 9), is a mistake, the result of a misprint in Bähr's edition.

- CH. §
 13 3 ἦν] F.S. The rest *ελ*.
 4 *ἐπιδιδῶ...ἀποδιδῶ] Bredow. The MSS. ἐπιδιδοῖ...ἀποδιδοῖ.
 15 1 τῇ δῇ] F.a. τῇ δὲ S. The rest τῇδε.
 16 4 *τῆς Λιβύης] R. τῇ Λιβύῃ M.F.S.
 17 5 ταύτη] F.S.a.b.c. ταύτην M.P.K.
 19 5 τὰ λεγόμενα] P.S.V. τὰ λελεγμένα M.F.K.
 22 2 [τόπων] ῥέων] τόπων omitted by S.V. and the Paris MSS. ῥέων
 omitted by F.P.K.
 25 1 οὐκ ἐόντων ἀνέμων] S.b. καὶ ἀνέμων (without οὐκ ἐόντων) F.a.c.d.,
 and apparently M.P.K.
 26 1 αὐτῷ] M.K.F.a.c. Omitted by S. The rest αὐτοῦ.
 28 2 ἀπηγμένα] Bredow. ἀπηγημένα S. The rest ἀπιγμένα.
 30 4 ἄλλη] Bekker. ἄλλη δὲ the MSS.
 31 2 τοσοῦτοι] Reiske. τοσοῦτῃ V.S. The rest οὔτοι.
 32 4 ἦ τελευταί] Wesseling. ἦ τελευτᾷ τὰ Reiske. ἦ τελευταίη
 Schw. The older MSS. have ἦ τελευτᾶι, the rest ἦ τελευτᾷ,
 except K., which has τελευταί.
 35 1 πλείστα] M.F.P.K. πλέω S.V.R.
 39 1 πῦρ ἀνακαλοῦσι] Bekker. The MSS. have πυρὴν καλοῦσι¹.
 3 δὲ ἐκείνη] δὲ κείνη M.F.P.K., and the Paris MSS. δ' ἐκείνου S.
 δὲ κεινῇ Schw.
 42 7 σφί] σφισι Stein.
 45 3 ὕων] οἰῶ (*sic*) F. ὄτων Valck.
 48 2 χορῶν] M.F.P.K. χοίρων a.c.R. χαίρων S.V.
 51 2 ἡδῇ] M.K.P.F.b.c. δῇ a.d. Omitted by S.V.
 63 5 *ἀλεξόμενοι] ἀλεξομένους S.V.
 64 5 γένεα] τέλεα S.d.
 70 2 οἱ δὲ ἔλκουσι] Omitted by S.V.d.
 71 2 ἀκόντια] Omitted by Schäfer.
 75 2 ἀκανθέων] τῶν θεῶν M.F., but M. has ὁστέων in the margin.
 77 7 τὰ σμικρὰ τῶν ὀρνιθίων] S.V.R., and the Paris MSS. τὰ σμ.
 τῶν ὀρνίθων M.F.P.K.
 79 2 ἐν ἐστί] Wesseling. The MSS. have ἐνεστι.
 3 ἔλαβον] Schw. The MSS. have ἔλαβον τὸ ὄνομα (or τοῦνομα).
 81 3 καὶ Βακχικοῖσι, εἴουσι δὲ Αἰγυπτίοισι] Omitted by M.F.P.K.
 85 1 οἰκητῶν...οἰκητῶν] S. οἰκητῶν...οἰκίων P.K. οἰκίων...οἰκίων F.
 86 10 θηκαίῳ] θηβαίῳ F.K. ἐν οἰκήματι...νεκρούς is omitted by S.V.d.
 87 2 τοὺς κλυστῆρας] τοὺς omitted by S.N.T.
 91 1 φεύγουσι...μηδαμὰ] omitted by S.V.
 2 αὐτοῦ] αὐτὸ S.V.d.

¹ πυρὴν καλοῦσι has been inadvertently retained in the text of the present edition.

- CH. §
- 94 2 "Ελληνσι] ἔλεσι S.
- 95 3 ὑπ' αὐτῷ] ὑπ' αὐτὸ F.S.V. ὑπ' αὐτὸν a.c.
- 97 4 οὐκ οὗτος] S.V. The rest have οὐδ' οὗτος. ἔστι δὲ οὐ τῆδε οὗτος Reiske. ἔστι δὲ οὐ οὐδ' οὕτως Coray.
- 99 3 τὴν Μέμφιν] S.V.R. καὶ τὴν Μέμφιν M.K.F.a.c.
- 5 ὅς] ὡς M.F.K.S.V.T.G. Others ὅς.
- 100 1 *βίβλου] Bähr. βίβλων S. βύβλου F., the Paris MSS., and others. βύβλων Ald., Schäfer.
- 103 2 καὶ προσώτατα] F.P. The rest have καὶ οὐ προσώτατα.
- 105 3 Σαρδονικὸν] Σαρδωνικὸν F.S.a. Σαρδιηνικὸν Dietch. Σαρδικὸν Dindorf.
- 110 1 μὲν δὴ οὗτος] M.F.P.K., and the Paris MSS. δὲ δὴ οὗτος S. δὲ οὗτος δὴ N.T. Others δὴ οὗτος δὴ.
- 113 3 ὀτευῶν] Bekker. The MSS. have ὄτεψ.
- 115 5 ἐκκλέψας] Omitted by S.b.d.
- 116 2 κατὰ γὰρ ἐποίησε ἐν Ἰλιάδι] ἐν omitted by V. ἐποίησεν Ἰλιάδα S. For corrections see note on passage.
- 117 1 δηλοῖ] δῆλον Valck., who also places τὸ χωρίον in brackets.
- 119 3 ἐπὶ Λιβύης] ἰθὺ ἐπὶ Λιβύης Plutarch (*de Herod. mal.* 857 b). ἰθὺ Λιβύης Valck.
- 121 12 ἐπαιτιᾶται] ἀπαιτιᾶσθαι S.V. ἐπαιτιᾶσαι b.d. ἐπαιτιᾶσθαι Long (cf. I. 24. 12).
- 14 προσαπολέσῃ] M.F.T.a.c.G. προσαπολέσει S.b.d.
- 24 προαγαγέσθαι] M.F.K.a.c. προαγαγέσθαι P. προαγαγεῖν (*sic*) S.V. προαγαγεῖν b.d.
- 30 ὡς τοῦ βασιλέος] M.P.K.V.S. ἐς F.a.c.R.
- 123 1 ὑπ' ἐκδίστων] ὑπὲρ ἐκδίστων V. περὶ ἐκδίστων d.
- 124 5 τῷ λεῶ] τῷ ἄλλῳ λαῶ M.F.P.K. The rest τῷ λαῶ.
- 127 3 δι' οἰκοδομημένου] Schäfer. The MSS. have διοικοδομημένου.
- 4 ὑποβάς] ὑπόβασιν Reiz. ὑποβάσι Schäfer. ὑποβάσαν Schw. οἰκοδόμησε] H. Stephens. The MSS. have οἰκοδομῆς.
- 133 3 αὐτῷ τὸν βλον] αὐτὸν τὸν βλον M.F.P.K.V.T.G.N.b.c. Others αὐτῷ τὸν βλον.
- 4 εἶναι ἐνηβητήρια] εἶναι γῆς ἐνηβητήρια Valck.
- 134 3 λιπομένων ἦν] Schäfer. ἦν λιπομένων S.V.R.c. ἦν λειπομένη F.P.K.b.d. Eton.
- 135 2 Ῥοδώπιν] Ῥοδώπιος Valck. Ῥοδώπι Schäfer.
- 136 4 μήτ' αὐτῷ ἐκείνῳ] S.V. The rest have μηδέ.
- 137 5 *γενομένων] S.V.T. The rest τασσομένων.
- *μὲν Βουβάστι πόλιν] Eltz. μὲν Βουβάστι πόλι M.F.P.K. ἡ ἐν Βουβάστι πόλιν S.V.R.
- 141 1 τῶν μαχίμων] τὸ μάχιμον or τῷ μαχίμῳ or τὸ τῶν μαχίμων Valck.

- CH. §
- 141 5 γυμνῶν δ' πλῶν] S.V.a.c.R. γυμνῶν ἀνόπλων M.F.P.K. γυμνῶν
καὶ ἀνόπλων Wesseling.
- 143 2 ἴσταται] ἴσῃ S.V.T.a.c.
- 144 2 οἰκέοντας] S.V.d. Others οὐκ ἔοντας.
- 145 4 ἐξακόσια ἔτεα] ἐννακόσια S. ἔτεα omitted by S. and others.
ἐξήκοντα ἔτεα Wesseling.
- 146 2 * [ἄλλους] ἄνδρας γενομένους] ἄλλους ἄνδρας γενομένους F. The
majority of MSS. have ἄνδρας ἄλλους γενομένους. K. Her-
mann proposes to omit ἄλλους, as having arisen from ἀνους
(i.e. ἀνθρώπους, a gloss on ἄνδρας). Wesseling reads τοὺς
ἄλλους.
- 147 2 δυνώδεκα μοῖρας] S.V. Most MSS. have ἐς δυνώδεκα μοῖρας.
- 150 1 τὴν ἐς Λιβύην] M.F.P.K.b. τὴν ἐν Λιβύῃ V.S.a.
- 154 1 τοῖσι συγκατεργασαμένοισι] τοῖσι Καρσί τοῖσι συγκατεργασαμέ-
νοισι S. τοῖσι συγκατεργασμένοι P.
- 158 5 [ἀπαρτί] Schäfer from the Scholiast on Aristoph. *Plut.* 388.
All the MSS. omit it.
- 159 2 Μαγδόλῳ] Μαγδῶλῳ M.F.a.G. Μαγδάλῳ N.T.
- 160 1 [ἄνδρες]] In very few MSS. Omitted by M.F.P.K.S.V.d.
- 161 5 ἀρχῇ] S.V.a.c. ἀρχοι M.F.P.K.N.T.b.d.G.
- 165 γενοῖατο] S.V.a.c.R. ἐγένοντο M.F.P.K.N.b.d.G. ἐγενέατο
Wesseling.
- 168 4 [ἄλλοι] ἄλλοι read by S.V.T. Omitted by M.F.P.K., and the
Paris MSS. Schw. suggests that χίλιοι has dropped out.
- 169 3 οἰκία] οἰκεῖα S. Blakesley suggests as the true reading ἐς τὰ
οἰκεῖα, ἐνωτοῦ having been originally 'written on the margin
as a gloss on οἰκεῖα.'
- 172 7 ἐνωτοῦ] ἐνωτὸν S.T.
- 173 1 πληθώρας] S.V. The rest πληθοῦσης.
- 4 ἐπεὰν δὲ χρήσωνται, ἐκλύουσι] Omitted by M.F.P.K.a.c.
- 174 2 καὶ ἡλίσκετο] Valck. καὶ ἄλσκετο Schw. καταλίσκετο S.V.
The rest κατηλίσκετο.
- 175 1 οἷ] οἶα Abresch.
- 6 καὶ ἀχθόμενον] S. Others καταχθόμενον.
ἐνθύμιον] Valck. ἐνθυμητὸν Bekker. The MSS. have ἐνθυμι-
στὸν.
- 176 2 Αἰθιοπικοῦ ἔδντος] Schw. Αἰθιοπικοῦ ἔδντος S.V.b.d. τοῦ αὐτοῦ
ἔδντος F.c.d. Blakesley suggests τοῦ αὐτοῦ λίθου, Αἰθιοπικοῦ
ἔδντος.
μεγάρου] μεγάλου Schäfer. *Magno illi* Vall.

CH. §

- 181 1 Κυρηναίοισι δὲ Ἀμασις] S.V.c. Κυρηναίοισι δ' ἐς ἀλλήλους M.F.
and others.
2 οἱ δ'] τοῦ S.V.T.
5 νόψ] S.V.a.c. νῶ F.P.b.d. νηῶ M.K.

LIST OF EDITIONS.

The first edition of Herodotus was the Latin Translation of Laurentius Valla. *Venice*, 1474.

The first Greek edition was that of Aldus. *Venice*, 1502. The text of this edition was based principally on the Paris MSS.

Of the numerous editions which followed these the most important were those published by

H. Stephens. In Greek and Latin. *Paris*, 1592.

J. Gronovius. In Greek and Latin. *Leyden*, 1715. This edition contains the first collation of the Medicean MS.

P. Wesseling. In Greek, with Latin notes and Valla's Translation. *Amsterdam*, 1763. Wess. collated A.B.C.K.R.S.V.

The most important editions published in the present century are those of

(1) Schäfer. *Leipzig*, 1800—3. Book IX. is wanting in this edition.

(2) Schweighäuser. *Strasburg*, 1806. *London*, 1818. With Latin notes. Schw. collated F.a.b.c.d.e.f.

(3) Gaisford. *Oxford*, 1824. With *Variorum* notes. Gaisford collated S.

(4) Bekker. *Berlin*, 1833.

(5) Bähr. *Leipzig*, (1834). 1856. With Latin notes, *excursus*, &c. by Bähr and F. Creuzer.

(6) Lhardy. *Leipzig*, 1850—2. Books I.—IV. With a German commentary.

(7) Blakesley. *London*, 1854. With an English commentary.

(8) Krüger. *Berlin*, 1855. With very brief German notes.

(9) Stein. *Berlin*, 1856—62. With a German commentary. Ditto. 2nd ed. 1864—6. This edition contains notes by Dr Brugsch on Book II.

(10) Dietsch. *Leipzig*. Vols. I. and II. 1858.

(11) Abicht. *Leipzig*. Books I.—VI. 1861—3. With a German commentary for the use of schools.

Of these the text of (3) is based on (2)—that of (4), (5), and (7) mainly on (3). (9) and (11) are based on independent collations. But a thoroughly satisfactory critical edition has not yet appeared. The commentaries of which most use has been made in the present edition are those of (5), (8),

(9), and (11). For a criticism of the more recent editions, see an article by Abicht, *Philologus*, Vol. XXI., p. 78 foll.

The best translations which have yet appeared are those of Larcher (in French, with a commentary, 1802), Isaac Taylor (1829), and Rawlinson (2nd ed. 1861). The last-named contains copious notes and appendices by the translator, Sir J. G. Wilkinson, and Sir Henry Rawlinson.

The following *subsidiæ* (among many that might be specified) may be recommended to the notice of students:—

Lexicon Herodoteum. Instruxit J. Schweighäuser. *London*, 1824.

Quaestionum criticarum de dialecto Herodotea Libri quattuor. Breddow. 1846.

Disputationes Herodoteae duae. Jäger. *Göttingen*, 1828.

Die Historische Kunst der Griechen. F. Creuzer. (p. 74 foll., 2nd ed.) *Leipzig*, 1845.

A critical history of the language and literature of Ancient Greece (Vol. IV). Mure. *London*, 1853.

A history of the literature of Ancient Greece. Translated from the German of K. O. Müller. (Vol. I. chs. xvii—xix). *London*, 1858.

The life of Herodotus drawn out of his book. Translated from the German of Dahlmann by G. V. Cox. *Oxford*, 1845.

The geographical system of Herodotus. Rennell. *London*, 1800.

The geography of Herodotus. Wheeler. *London*, 1854.

The early volumes of Grote's History of Greece.

Special *subsidiæ* for Book II.:—

The manners and customs of the Ancient Egyptians. Wilkinson.

Two series, 5 vols. *London*, 1841.

Ancient Egypt under the Pharaohs. Kenrick. *London*, 1850.

The Egypt of Herodotus. Kenrick. (A Greek edition of Book II. with English notes and introduction.) *London*, 1841.

Lobeck's Aglaophamus. 1839.

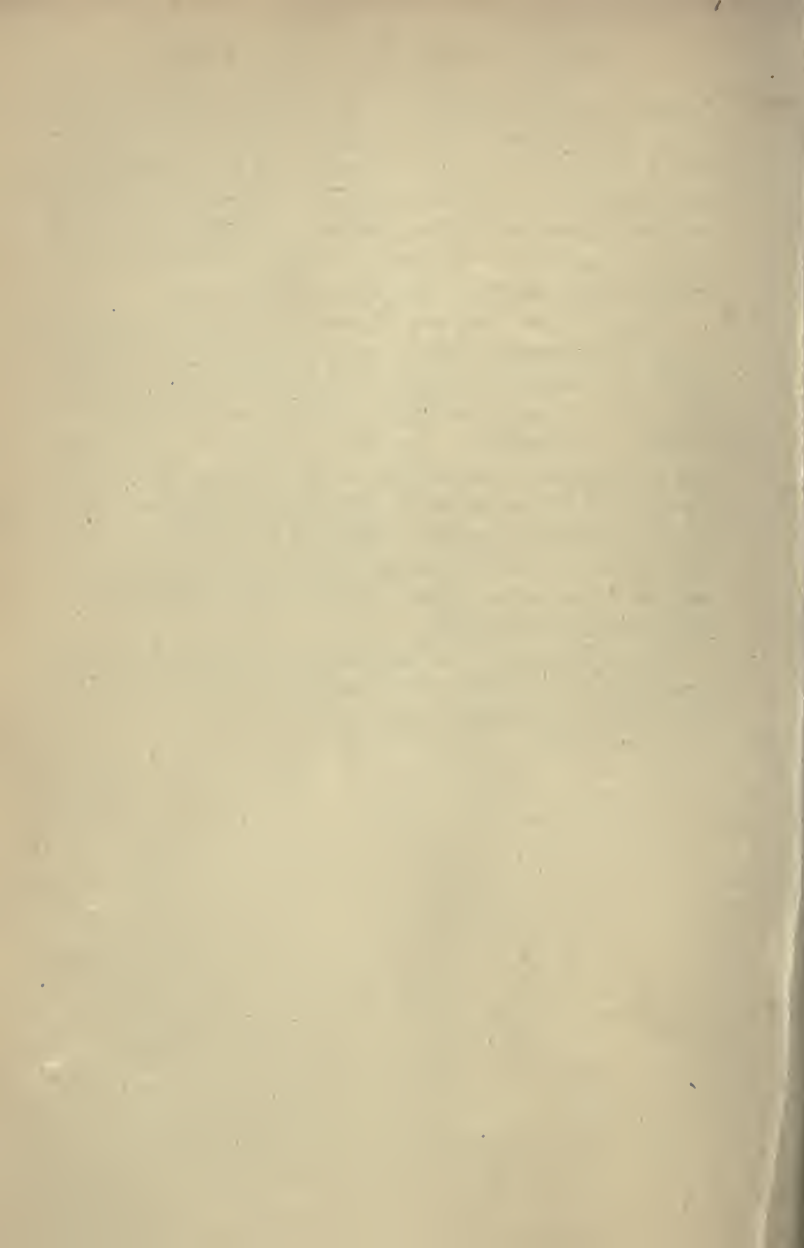
ON THE EXISTING SUBDIVISIONS OF THE TEXT.

THOUGH the oldest MSS. contain the present division of the text into nine books, named after the nine Muses, we find no trace of any such division in the work itself. Herodotus only mentions different λόγοι (I. 75. 1, n.), by the accumulation of which the work seems to have been constructed, much as we may suppose the Homeric poems to have been built up by the accumulation of different ῥαψώδαι or 'cantos,'—and with the same possibility in each case of indefinite expansion by the insertion of new episodes. The vagueness of the references (ἐν ἄλλῳ λόγῳ, ἐν τοῖσι ὀπισθε λόγοισι) prevents us from supposing that the separate λόγοι were all either numbered (we have twice ὁ πρῶτος τῶν λόγων) or named (like ἐν τοῖσι Λιβυοῖσι λόγοισι, II. 161. 3) by Herodotus. The division into books is first mentioned by Diodorus Siculus (fl. c. 8 B.C.), who says that Herodotus γέγραφε ἐν βιβλίοις ἑννέα (XI. 37), and Josephus (c. 70 A.D.) quotes Herodotus ἐν τῇ δευτέρᾳ τῶν ἱστοριῶν (*Archaeol.* X. 1. 4), while Pausanias (c. 180 A.D.) retains the Herodotean phraseology ἐν τῷ λόγῳ τῷ ἐς Κροῖσον (III. 2. 3). The existing division was probably due to the Alexandrian grammarians (Bähr), and shews, on the whole, taste and judgment, though the clauses introduced by μέν at the end of the 7th and 8th books illustrate the difficulty of finding breaks in the narrative towards its close. The

'Muses' are first mentioned in connection with Herodotus by Lucian (fl. second cent. A.D.), who seems to consider the title a result of the Olympic recitation: οὐ θεατὴν ἀλλ' ἀγωνιστὴν Ὀλυμπίων παρείχεν ἑαυτὸν, ἄδων τὰς ἱστορίας καὶ κηλῶν τοὺς παρόντας, ἄχρι τοῦ καὶ Μούσας κληθῆναι τὰς βίβλους αὐτοῦ, ἐννέα καὶ αὐτάς (*Herod.* 1). The order in which the Muses are invariably placed is derived from Hesiod (*Theog.* 77).

The existing division into chapters, which does not appear in the MSS. or earlier editions, was first introduced by Jungermann, who published a reprint of H. Stephen's edition (*Frankfort* 1608), and apologises in his preface for the insertion of '*capita* sive *tmematia*.' The first five lines of Book I. are not included in the numbering of the chapters, and form the προοίμιον of the work: cf. Dionys. Halicarn. (*de præcip. Hist.* p. 767 Reiske), τὸ γὰρ αὐτὸ προοίμιόν τε καὶ ἀρχὴ καὶ τέλος ἐστὶ τῆς ἱστορίας—words which have led some commentators to suppose absurdly that there was originally an *epilogue* to the work, which has been lost.

The numbering of the sections in the present edition has been taken, for the sake of convenience of reference, from the Oxford text published by Parker, 1856.



ἩΡΟΔΟΤΟΥ

ἹΣΤΟΡΙΩΝ ΠΡΩΤΗ.

ΚΛΕΙΩ.

ἩΡΟΔΟΤΟΥ Ἀλικαρνησσεὺς ἱστορίης ἀπόδεξις ἦδε
ὥς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα
γένηται, μήτε ἔργα μεγάλα τε καὶ θυνμαστὰ, τὰ μὲν
Ἑλλησι, τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται,
τά τε ἄλλα, καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.

I Περσέων μὲν νυν οἱ λόγιοι Φοίνικας αἰτίους φασὶ I

Ἀλικαρν.] Aristotle had the reading *Θουρίον* in his copy of Hdt. (*Rhet.* III. 9. 2), and Plutarch (about A.D. 110) says πολλοὶ μεταγράφουσι *Θουρίου*. (*De Exsil.* 13.) The two readings do not necessarily imply two separate editions of the work.

ἦδε] 'You have before you the setting forth of the researches of H.' Earlier chroniclers had begun their works in a similar way:—Ἐκαταῖος ὁ Μιλήσιος ὧδε μυθέεται, *Τίμαιος ὁ Λοκρὸς τάδε ἔφα* (Müller, *Fr. Hist. Gr.*). Cf. Thuc. I. 1. 1. *ἱστορίη*, here not distinguished from *ὄψις*, as at II. 99. 1, denotes the results of enquiry: cf. οὐ γὰρ ἐξέργομαι ἐς ἱστορίης λόγον, VII. 96. 2, 'I am not driven into telling the story.' The common title of the work among the Greeks was *Ἡρ. ἱστορίαι*.

ὥς] depends on the verbal notion in *ἀπόδεξις*.

τὰ γεν. ἐξ ἀνθρ.] ἐξ denotes the agent, a use almost peculiar to Ionic writers and very common in Hdt. There is no tautology in the use of τὰ γενόμενα and ἔργα. Hdt. intends to divide the subject-matter of his

narrative under two heads, (1) human actions, the ordinary subject-matter of history proper (Stein compares τὰ γινόμενα ὑπὸ τῶν Ἀθηναίων, used of the Sicilian expedition, Thuc. VI. 88. 7), and (2) the marvels to be found in different countries, whether natural or artificial (here esp. the latter): compare the use of *ἔργον*, 93. 1; II. 35. 1; 101. 1. This second branch appears mainly in the shape of digressions (*προσθήκας*, IV. 30. 1). See in Bk. I., chs. 93, 177—187.

τά τε ἄλλα, καὶ] Stein unnecessarily refers these words to *ιστ. ἀπόδεξις ἦδε*, which virtually = *Ἡρ. τὴν ἱστορίην ἀπεδέξατο*, and thus takes τὰ ἄλλα in apposition. The words will refer equally well to τὰ γενόμενα, but prob. no definite substantive is meant to be supplied. The remote causes of the war (i. e. the rise and progress of the Lydian and Persian empires, and the early history of Athens and Sparta) are contained in Bks. I.—IV.; the immediate cause (i. e. the Ionian revolt) in Bk. V.

CH. I. § 1. οἱ λόγιοι] simply = 'the

γενέσθαι τῆς διαφορῆς. Τούτους γὰρ, ἀπὸ τῆς Ἐρυθρῆς ^{κ. θ.} 2
καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν,
καὶ οἰκῆσαντας τοῦτον τὸν χώρον. τὸν καὶ νῦν οἰκέουσι,
αὐτίκα ναυτιλίῃσι μακρῇσι ἐπιθέσθαι· ἀπαγινέοντας δὲ
φορτία Αἰγύπτια τε καὶ Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσα-
πικνέεσθαι, καὶ δὴ καὶ ἐς Ἄργος. Τὸ δὲ Ἄργος τοῦτον 3
τὸν χρόνον προεῖχε ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλεομένη
χώρῃ. Ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος
τοῦτο, διατίθесθαι τὸν φόρτον. πέμπτη δὲ ἡ ἕκτη ἡμέρῃ 4
ἀπ' ἧς ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν
ἐπὶ τὴν θάλασσαν γυναῖκας, ἄλλας τε πολλὰς, καὶ δὴ καὶ
τοῦ βασιλέως θυγατέρα· τὸ δὲ οἱ οὐνομα εἶναι, κατὰ τὸντὸ
τὸ καὶ Ἕλληνες λέγουσι, Ἰοῦν τὴν Ἰνάχου. Ταύτας 5
στάσας κατὰ πρῦμνην τῆς νεὸς, ὠνέεσθαι τῶν φορτίων, τῶν
σφι ἦν θυμὸς μάλιστα· καὶ τοὺς Φοίνικας διακελευσαμένους
ὀρμῆσαι ἐπ' αὐτάς. Τὰς μὲν δὴ πλεῦνας τῶν γυναικῶν 6
ἀποφυγεῖν, τὴν δὲ Ἰοῦν σὺν ἄλλῃσι ἀρπασθῆναι. ἐσβαλομέ-
νους δὲ ἐς τὴν νέα, οἴχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου.

learned in legend (II. 3. 3; 77. 1). The λόγιος is thus the *ῥαψῳδός* of prose composition and distinct from the λογοποῖός (e. g. Hecataeus, II. 143. 1) or λογογράφος (Thuc. I. 21. 1), who selected a definite portion of the legends for his subject, and endeavoured to harmonize and combine.

§ 2. Ἐρυθρῆς κ. θ.] Not only what we now call the Red Sea, but also the Persian Gulf and the Indian Ocean (202. 8; II. 11. 1; 102. 2), in contradistinction to the Mediterranean (τήνδε τὴν θ. Cf. Lat. *nostrum mare*).

τῇ τε ἄλλῃ χ.] Bähr (2nd ed.) and Krüger following one MS. strike out χώρῃ, because τῇ ἄλλῃ is a common adverbial phrase, and the dat. after ἐσαπικν. would be 'ungrammatical.' But why should not a dat. after a verb of motion be as grammatical as ἐς with the accus. (14. 6) after a verb of rest?

§ 3. ἅπασι] 'In everything' 32. 9; 91. 7). With τῶν supply

πόλεων. For the early preeminence of Argos see Thuc. I. 9.

ἐν τῇ νῦν] i. e. it was then called by a different name: see ch. 56 foll., and Thuc. I. 3. 2.

ἐς δὴ] Notice the conversational style of the narrative implied in this very common use of δὴ (II. 105. 1, n.).

§ 4. πέμπτη δὲ κ. τ. λ.] 'It was a week's fair, closing according to the custom of Semitic nations on the sixth day.' Curtius.

τὸ δὲ οἱ οὖν.] In Hdt. though the article has lost to a great extent its demonstrative force, we still find enclitics which belong in construction to another part of the sentence inserted before the substantive, e. g. οἱ δὲ σφι βόες, 31. 3; οἱ γὰρ με παῖδες, 115. 3.

§ 5. κατὰ πρῦμνην] The ship would be beached stern-foremost, whilst unloading. θυμὸς, in its Homeric sense, e. g. *πιεῖν ὅτε θυμὸς ἀνώγα* (132. 5, note).

διακελευσαμένους] δια- = 'from one to the other.' So *διαδιδόναι*.

- 2 Οὕτω μὲν Ἴουὺν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι, οὐκ ὡς Φοίνικες· καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον. Μετὰ δὲ ταῦτα, Ἑλλήνων τινὰς (οὐ γὰρ ἔχουσι τοῦνομα ἀπηγγέσθαι) φασὶ τῆς Φοινίκης ἐς Τύρον προσχόντας, ἀρπάσαι τοῦ βασιλέως τὴν θυγατέρα Εὐρώπην. εἶψαν δ' ἂν οὗτοι Κρήτες. ταῦτα μὲν δὴ ἴσα σφι πρὸς ἴσα γενέσθαι. Μετὰ δὲ ταῦτα, Ἑλληνας αἰτίους τῆς δευτέρης ἀδικίης γενέσθαι. καταπλώσαντας γὰρ μακρῇ νηϊ ἐς Αἶαν τε τὴν Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμὸν, ἐνθεύτην διαπρηξάμενους καὶ τᾶλλα τῶν εἵνεκεν ἀπικάτο ἀρπάσαι τοῦ βασιλέως τὴν θυγατέρα Μήδειαν. πέμψαντα δὲ τὸν Κόλχον ἐς τὴν Ἑλλάδα κήρυκα, αἰτέειν τε δίκας τῆς ἀρπαγῆς, καὶ ἀπαιτέειν τὴν θυγατέρα. τοὺς δὲ ὑποκρίνασθαι, ὡς οὐδὲ ἐκεῖνοι Ἴουὺς τῆς Ἀργείης ἔδοσαν σφι δίκας τῆς ἀρπαγῆς, οὐδὲ ὦν αὐτοὶ δώσειν ἐκείνοισι. Δευτέρῃ δὲ λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθέλησάι οἱ ἐκ τῆς Ἑλλάδος δι' ἀρπαγῆς γενέσθαι γυναικα, ἐπιστάμενον πάντως ὅτι οὐ δώσει δίκας, οὔτε γὰρ ἐκείνους διδόναι.

CH. 2. § 1. Φοίνικες] Bähr is prob. right in retaining this: see below, 5. 2. But the reading "Ἑλληνες has some authority and point. 'Dixerat modo scriptor in nomine cum Graecis Persas consensisse, nunc illos in reliqua narratione ab eisdem dissentire ait.' Schw.

ἄρξαι πρῶτον] A pleonasm: II. 77. 7, n.

§ 2. εἶψαν δ' ἂν] 'These would probably be Cretans,' i. e. they would prove to be so, if we knew the whole matter. The notion of the possibility of future modifications, which properly applies only to our opinions concerning past events, is transferred to the past events themselves. They were prob. Cretans, because Minos of Crete παλαιάτος ναυτικὸν ἐκτέτατο (Thuc. I. 4. 1).

§ 3. ἴσα πρὸς ἴσα] Cf. ἐν πρὸς ἐν, IV. 50. 2.

μακρῇ νηϊ] the Argo, which may fairly be called a ship of war owing

to its crew of warriors. Thuc. talks of πλοῖα μακρά in early times as distinct from triremes (I. 14. 2).

καὶ τᾶλλα] καὶ here, as often, is placed in the clause which according to our idiom would seem least to require it. So εἶπερ τις καὶ ἄλλος, Σωκράτης, instead of εἶπερ τις ἄλλος, καὶ Σωκράτης. The allusion is to the quest of the golden fleece.

§ 4. τὸν Κόλχον] i. e. the king of Colchis. Cf. τὸν Ἀράβιον, III. 8. 2; ὁ Πέρσης, VII. 116. 1.

ἀπαιτέειν] 'Asked back.' Cf. ἐκδόντες, 3. 3.

§ 5. αὐτοὶ] The nom. is used, as if οἱ δὲ ὑπεκρίναντο had preceded: II. 118. 4, n.

CH. 3. § 1. δευτέρῃ] 'A generation later.' Cf. 13. 5; 82. 6.

ἐπιστάμενον] 122. 1, note.

οὔτε] We should have expected οὐδέ. The use of οὔτε can only be explained by supposing the omission of the corresponding clause. Two opposite points of view are

οὕτω δὲ ἀρπάσαντος αὐτοῦ Ἑλένην, τοῖσι Ἑλλησι δόξαι, 2
 πρῶτον πέμψαντας ἀγγέλους, ἀπαιτεῖν τε Ἑλένην καὶ
 δίκας τῆς ἀρπαγῆς αἰτεῖν. τοὺς δὲ, προῖσχομένων ταῦτα, 3
 προσφέρειν σφι Μηδείης τὴν ἀρπαγὴν· ὥς οὐ δόντες αὐτοὶ
 δίκας, οὐδὲ ἐκδόντες ἀπαιτεόντων, βουλοίατό σφι παρ' ἄλλων
 4 δίκας γίνεσθαι. Μέχρι μὲν ὧν τούτου ἀρπαγὰς μούνας εἶναι 1
 παρ' ἀλλήλων· τὸ δὲ ἀπὸ τούτου Ἑλληνας δὴ μεγάλως 2
 αἰτίους γενέσθαι. προτέρους γὰρ ἄρξαι στρατεῦσθαι ἐς
 τὴν Ἀσίην ἢ σφέας ἐς τὴν Εὐρώπην. τὸ μὲν νυν ἀρπάζειν
 γυναικας, ἀνδρῶν ἀδίκων νομίζειν ἔργον εἶναι· τὸ δὲ ἀρπα-
 σθεισέων σπουδὴν ποιήσασθαι τιμωρέειν, ἀνοήτων· τὸ δὲ
 μηδεμίαν ὥρην ἔχειν ἀρπασθεισέων, σωφρόνων. δῆλα γὰρ 3
 δὴ, ὅτι, εἰ μὴ αὐταὶ ἐβουλέατο, οὐκ ἂν ἥρπάζοντο. σφέας 4
 μὲν δὴ, τοὺς ἐκ τῆς Ἀσίης, λέγουσι Πέρσαι, ἀρπαζομενέων
 τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι. Ἑλληνας δὲ Λακε-
 δαιμονίης εἵνεκεν γυναικὸς στόλον μέγαν συναγεῖραι, καὶ
 ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην, τὴν Πριάμου δυνάμιν κατε-
 λεῖν. ἀπὸ τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικὸν σφίσι εἶναι
 πολέμιον. Τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα
 οἰκειεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν
 ἡγῆνται κεχωρίσθαι.

implied all through the story. διδόναι is the imperf. infin. :—‘were not giving, the debt being still due.

§ 3. προῖσχομένων] sc. τῶν Ἑλλήνων, the gen. abs. being used instead of the dat. So ἀπαιτεόντων below; μελλόντων, II. 151. 1. After ἐκδόντες supply Μηδείαν. Thus δόντες, ἐκδόντες correspond to αἰτεῖν, ἀπαιτεῖν above. The second σφι = ἐωυτοῖς. Hdt. generally uses σφίσι for the direct and σφι for the indirect reflexive (86. 6, n.). At VII. 149. 2, λέγειν, σφι μὲν εἶναι, prob. σφίσι should be read (so one MS.). The whole of this opening passage has been parodied by Aristoph. (*Ach.* 523—9). Cf. 179. 4; II. 136. 7.

CH. 4. § 2. σφέας] The accus. of the reflexive pronoun instead of the nom. is common in Hdt., e.g. 5. 3; 34. 1. The subject of νομίζειν

is σφέας (the Persians). If σπουδὴν governs ἀρπασθεισέων, τιμωρέειν is added by way of explanation, but ἀρπασθ. is more prob. the gen. abs., so that τιμωρέειν depends directly on σπ. ποιήσασθαι, as if σπουδάζειν had been the verb used.

§ 3. δῆλα] So *old τε*, 194. 7; *ἀδύνατα* (also in Thuc.) 91. 1; *βιώσιμα*, III. 109. 1; *χαλεπά*, IX. 2. 2.

§ 4. βάρβαρα] This excludes the Asiatic Greeks. With *οἰκειεῦνται*, cf. τὴν Ἀσίην πᾶσαν νομίζουσι ἐωυτῶν εἶναι Πέρσαι, IX. 116. 6. The Persians (or Hdt.) here seem to be attributing the sentiments of their own time to an earlier age. Compare the terms of the treaties towards the close of the Peloponnesian war: Thuc. VIII. 58. 2; Xen. *Hell.* v. 1. 31.

- 5 Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἁλῶσιν εὐρίσκουσι σφίσι εἶδυσαν τὴν ἀρχὴν τῆς ἔχθρης τῆς ἐς τοὺς Ἕλληνας. Περὶ δὲ τῆς Ἰούς οὐκ ὁμολογέουσι Πέρσησι οὕτω Φοίνικες. οὐ γὰρ ἀρπαγῇ σφέας χρησάμενους λέγουσι ἀγαγεῖν αὐτὴν ἐς Αἴγυπτον, ἀλλ' ὥς ἐν τῷ Ἀργεῖ ἐμίσγετο τῷ ναυκλήρῳ τῆς νεός· ἐπεὶ δὲ ἔμαθεν ἔγκυος εἶδυσά, αἰδεομένη τοὺς τοκέας, οὕτω δὲ ἐβελοντὴν αὐτὴν τοῖσι Φοίνιξι συνεκπλῶσαι, ὥς ἂν μὴ κατὰδῆλος γένηται. ταῦτα μὲν νυν Πέρσαι τε καὶ Φοίνικες λέγουσι. Ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὥς οὕτως ἢ ἄλλως κως ταῦτα ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, τοῦτον σημήνας, προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως σμικρὰ καὶ μεγάλα ἄσπεα ἀνθρώπων ἐπεξίω. τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε· τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρά. | τὴν ἀνθρωπηϊὴν ὧν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῷ τῷ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.
- 6 Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος ἰδὲ ἐθνέων τῶν ἐντὸς Ἀλυσ ποταμοῦ· ὃς ῥέων ἀπὸ μεσαμ-

CH. 5. § 2. οὐκ ὁμ. Π. οὕτω] 'In this way,' i. e. in the way in which the Persians state the facts. 'We should have expected ταῦτα, as at II. 81. 3.' St.

§ 3. αἰδεομένη τ. τ.] This in meaning belongs to συνεκπλῶσαι, but it is joined in construction with ἔμαθεν, in order that the apodosis may begin with the emphatic idea, οὕτω δὲ ἐβελοντὴν, opposed to ἀρπαγῇ above. ἐβελοντὴν is prob. used adverbially, since ἐβελοντῆς seems to be always masc. Cf. ἀπριάτην, Buttm. *Lexil.*

§ 5. οὐκ ἔρχ. ἐρ.] 'I am not going to say.' (122. 3, n.). τὸν = δν. The reference is to Cræsus: cf. 6. 2. ἄσπεα ἀνθρ. Hom. *Od.* 1. 3, πολλῶν ἀνθρώπων ἶδεν ἄσπεα. Hdt. is prob. alluding to his own travels; ἐπεξίω implies that as he writes he revisits in thought the different cities.

§ 6. γὰρ] gives the reason for ὁμοίως σμικρὰ καὶ μεγάλα. αὐτῶν 'is less emphatic than τούτων, the contrast lying between μεγάλα and σμικρά. Cf. *ol.* II. 135. 3; 175. 1; Hom. *Il.* 1. 218, ὅς κε θεοῖς ἐπιτείθεται, μάλα τ' ἔκλονον αὐτοῦ.' St.

§ 7. ἐπιστάμ. κ.τ.λ.] A favourite sentiment with Hdt. Cf. 32. 2; 207. 4.

CH. 6. § 1. τύραννος] is used to denote the unlimited power of an Oriental king, notwithstanding the hereditary succession (15. 2; 73. 3; 77. 2). At IX. 116. 1, ἐνυράννευ is used of a Persian satrap.

ἐντὸς] On this side of (cf. 174. 4), i. e. to the westward of the H. Hdt. uses the language of a man living on the western coast of Asia Minor. The river is viewed as forming part of the circumference of a circle, of which Halicarnassus or Samos would be the centre.

βρίης μεταξύ Σύρων καὶ Παφλαγόνων, ἐξίει πρὸς βορρην
 ἀνέμον ἐς τὸν Εὐξεινον καλέομενον πόντον. Οὗτος ὁ Κροΐσος 2
 βαρβάρων πρῶτος, τῶν ἡμεῖς ἴδμεν, τοὺς μὲν κατεστρέψατο
 Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ φίλους προσεποι- 3
 σατο. κατεστρέψατο μὲν Ἰωνάς τε καὶ Αἰολέας, καὶ Δωριέας 3
 τοὺς ἐν τῇ Ἀσίῃ· φίλους δὲ προσεποιήσατο Λακεδαιμονίους. 4
 πρὸ δὲ τῆς Κροΐσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι· 4
 τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ἰωνίην ἀπικομένον,
 Κροΐσου ἐὼν πρεσβύτερον, οὐ καταστροφὴν ἐγένετο τῶν
 7 πολίων, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγῇ. Ἡ δὲ ἡγεμονίη οὕτω 1
 περιήλθε, εἴουσα Ἡρακλειδῶν, ἐς τὸ γένος τὸ Κροΐσου,
 καλεομένους δὲ Μερμναδαῖς. Ἦν Κανδαύλης, τὸν οἱ Ἕλληνες 2
 Μυρσίλον οὐνομάζουσι, τύραννος Σαρδίων, ἀπογόνος δὲ
 Ἀλκαίου τοῦ Ἡρακλέος. Ἀγρων μὲν γὰρ ὁ Νίνου, τοῦ 3
 Βήλου, τοῦ Ἀλκαίου, πρῶτος Ἡρακλειδῶν βασιλεὺς ἐγένετο
 of Heracleids

Σύρων] i.e. the Cappadocians (72. 1).

ἐξίει] This form (for ἔησι) is common in Homer (*Il.* i. 479; *XIII.* 444; *Od.* iv. 372).

§ 3. τοὺς ἐν τῇ Α.] belongs only to Δωριέας.

Λακεδαιμονίους] Ch. 69.

§ 4. Κιμμερίων] See 15. 2; 103. 5; IV. 11.

ἐξ ἐπιδρ. ἀρπαγῇ] 'A mere raid for plundering' (i.e. not permanent).

CH. 7. § 1. περιήλθε] So περι-
 ἴουσα, 120. 7; περιχωρεῖ, 210. 4.
 περι here might imply a reference to the wheel of fortune (cf. κύκλος, 207. 4), but the phrase is often used of legitimate succession (e.g. II. 120. 5), in which case each monarch's reign seems to be regarded as a complete cycle or circle, so that the kingship starts afresh at the same point with his successor.

§ 2. Μυρσίλον] Below Candaules is called the son of Myrsus: hence Myrsilus would seem to be a patronymic of a Latin or Etruscan type, like *Servilius*, *Quintilius*, &c. 'This single example is prob. the strongest argument we possess in

favour of the Lydian origin (94. 3) of the Etruscans.' H. C. R. On this view however it is not easy to see why Hdt. says that *the Greeks* called Candaules by the name of Myrsilus. We find a *Myrtilus* in Greek legend (acc. to one story, the son of Hermes), and Hdt. may mean that the legends concerning Candaules and the Greek Myrtilus are the same. The former is identified with Hermes in a line of Hipponax (about 546, B. C.): Ἑρμῇ κυνάγχα, Μῆρονιστι Κανδαύλα.

Σαρδίων] Often put by Hdt. instead of Ἀνδίης. So Thuc. (I. 115) Πισσούνθη, ὃς εἶχε Σάρδεις τότε (i.e. the satrapy of Lydia). 'This practice was prob. an imitation of the Persian usage, the Persian language having no letter L.' St.

Ἡρακλέος] Not necessarily the Greek hero: see II. 43.

§ 3. τοῦ Βήλ., τοῦ Ἀ.] τοῦ in each case belongs to the preceding subst. On the supposed Semitic origin of the Lydians, see Rawlinson, *App.* Bk. I. XI. 6; Curtius, *Hist. Greece* (E. T.) I. 76.

Σαρδίων^{sc. Sardians} Κανδαύλης δὲ ὁ Μύρσου, ἱστάτος. οἱ δὲ προ-¹²⁵⁷ 4
 τερων^{sc. Sardians} Ἀγρώνος βασιλεύσαντες ταύτης τῆς χώρας, ἦσαν
 ἀπογονοὶ Λυδοῦ τοῦ Ἀττος^{sc. Lydians}, ἀπ' ὅθεν ὁ δῆμος Λύδιος ἐκλήθη
 (ὁ πᾶς οὗτος, πρότερον Μητῶν, καλεόμενος., παρὰ τούτων^{sc. Sardians} 5
 Ἡρακλεῖδαι ἐπιτραφέντες (ἐσχόν^{sc. Sardians} τὴν ἀρχήν) ἐκ θεοπροπίου,
 ἐκ δούλης τε τῆς Ἰαρδάνου γεγονότες καὶ Ἡρακλέος, ἄρ-
 ξαντες μὲν ἐπὶ δύο τε καὶ εἴκοσι γενεάς ἀνδρῶν, ἕτεα πέντε τε
 καὶ πεντακόσια, παῖς παρὰ πατρὸς ἐκδεκόμενος τὴν ἀρχήν,
 8 μέχρι Κανδαύλεω τοῦ Μύρσου. Οὗτος δὲ ὢν ὁ Κανδαύλης 1
 ἠράσθη τῆς ἑωυτοῦ γυναικός· ἑρασθεὶς δὲ, ἐνόμιζε οἱ εἶναι
 γυναῖκα πολλὸν πασέων καλλίστην ὥς τε δὲ ταῦτα νομίζων 2
 ἦν γάρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος
 μάλιστα· τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιότερα τῶν πρηγ-
 μάτων ὑπερετίθετο ὁ Κανδαύλης, καὶ δὴ καὶ τὸ εἶδος τῆς

§ 4. ἀπ' ὅθεν] Cf. 145. 2; 167. 4; II. 46. 4; 99. 7; 100. 3. In these and other passages *ὅστις* seems to be used as simply equivalent to *ὅς*. (Jelf says that *ὅστις* emphasises the subst. = 'that Lydus from whom.') Conversely Hdt. uses the simple relative in indirect questions (56. 2, n.).

οὗτος] 'The present people.' So ταύτας, 75. 4.

προτ. Μητῶν] Even in Homer's time the name *Lydian* is unknown.

§ 5. ἐπιτραφέντες] sc. τὴν ἀρχήν. The active ἐπιτρέπω τινὶ τὴν ἀρχήν becomes in the passive ἐπιτρέπεται τις τὴν ἀρχήν. Compare τὸν ὀφθαλμὸν ἐκκεκομμένος, and the use of the passives, ἀπειλούμαι, ἐπιβουλεύομαι, πιστεύομαι.

ἕτεα πέντε τε καὶ π.] The number of years does not correspond with Hdt.'s own definition of the length of a 'generation' (II. 142. 2): but here he prob. has taken his numbers from an actually existing register or pedigree.

παῖς παρὰ π. ἐκδ.] II. 41. 4, n.

CH. 8. § 1. ἠράσθη] Either = 'had fallen in love with his own wife,' i.e. before he married her, or simply 'was in love with her,' this

ἔρως being mentioned as something unusual in an Oriental despot.

ἑρασθεὶς δὲ] Hdt. is very fond of introducing a second clause by the aorist participle of the preceding verb (19. 2; 189. 3; II. 14. 3; 25. 2).

§ 2. ὥς τε = Attic ἄτε, which Hdt. also uses, as well as οἷα (δή) and οἷα τε.

ἦν γάρ οἱ] The clause containing γάρ is here placed before the clause which it is designed to explain. This Homeric use is very common. See 24. 7, note.

Γύγης] Grote, *H. G.* II. 409, (III. 300).

καὶ δὴ καὶ...ὑπερεπαινέων] This may be explained grammatically by supplying ὑπερετίθετο again (cf. 193. 7; 195. 1). But the passage is a mixture of two constructions. Either (1) the whole participial clause might have been made to correspond in construction (as it does in meaning) with τὰ σπ. τῶν πρ., or (2) the notion of excessive praise might have been expressed by a finite verb. Hdt. at first seems to have intended to make the sentence of the former type, and then to have added ὑπερεπαινέων, in order to make his meaning more clear. Cf. 65. 3.

γυναικὸς ὑπερεπαινέων. χρόνον δὲ οὐ πολλοῦ διελθόντος 3
 (χρὴν γὰρ Κανδαύλῃ γενέσθαι κακῶς) ἔλεγε πρὸς τὸν Γύγην
 τοιαύδε· “Γύγη, οὐ γὰρ σε δοκεῖ πειθέσθαι μοι λέγοντι περὶ
 τοῦ εἶδος τῆς γυναικὸς (ὥτα γὰρ τυγχάνει ἀνθρώποισι
 ἔοντα ἀπιστοτέρα ὀφθαλμῶν), ποιεῖ ὅκως ἐκείνην θεήσεται
 γυμνὴν.” Ὁ δὲ μέγα ἀμβώσας, εἶπε· “Δέσποτα, τίνα 4
 λέγεις λόγον οὐκ ὑγίει, κελεύων με δέσποιναν τὴν ἐμὴν
 θεήσασθαι γυμνὴν; ἀλλὰ δὲ κιθῶνι ἐκδυομένη συνεκδυεται
 καὶ τὴν αἰδῶ γυνή. παλαιὰ δὲ τὰ καλὰ ἀνθρώποισι ἐξευ- 5
 ρηται, ἐκ τῶν μανθάνειν δεῖ· ἐν τοῖσι ἐν τῷδε ἐστὶ, σκοπέειν
 τινὰ τὰ ἔωυτοῦ. ἐγὼ δὲ πειθόμενα ἐκείνην εἶναι πασέων 6
 γυναικῶν καλλίστην· καὶ σεο δέομαι μὴ δέεσθαι ἀνόμων.”
 9 Ὁ μὲν δὴ, λέγων τοιαῦτα, ἀπεμαχετο, ἀρρωδεὺν μὴ τι οἱ ἐξ 1
 αὐτῶν γένηται κακόν. Ὁ δὲ ἀμειβετο τοῖσδε· “Θάρσει, 2
 Γύγη· καὶ μὴ φοβεῦ μήτε ἐμὲ, ὥς σεο πειρωμένος λέγω λόγον
 τόνδε· μήτε γυναῖκα τὴν ἐμὴν, μὴ τι τοι ἐξ αὐτῆς γένηται
 βλάβος. ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω, ὥστε μηδὲ 3
 μαθεῖν μιν ὀφθείσαν ὑπὸ σεῦ. ἐγὼ γὰρ σε ἐς τὸ οἶκημα, ἐν 4
 τῷ κοιμώμεθα, ὅπισθε τῆς ἀνοιγομένης θυρῆς στήσω· μετὰ
 1 I will stand

§ 3. χρὴν] Possibly the oracle mentioned above (7. 5), contained a prediction as to the downfall of the dynasty (as did the oracle delivered to Gyges, 13. 4). Notice Hdt.’s fatalism. So χρὴν, 120. 1; ἔδεε, II. 161. 3.

§ 4. ὑγίει] Hom. *Il.* VIII. 524, *μῦθος ὃς μὲν νῦν ὑγίης εἰρημένος ἔστω*.

§ 5. τὰ καλὰ] ‘The things that are right;’ right action of course implying right rules of action.

§ 6. δέομαι μὴ δέεσθαι] See II. 52. 4, note.

CH. 9. § 1. ἀπεμάχετο] ‘Tried to fight clear’ (68. 6, n.).

ἐξ αὐτῶν] The plural might be explained as referring to *ἀνόμων* above. But Hdt. frequently uses *αὐτά* vaguely. Cf. 89. 3; 94. 3; 107. 3.

§ 2. λόγον τόνδε] The article is here omitted after the old (epic) fashion, notwithstanding the reference to something already mentioned.

It is also omitted (1) where the pronoun is used *δεικτικῶς* (= ‘here present’), e.g. *γυναῖκα ταύτην*, II. 115. 7; *τόξον τῷδε*, III. 21. 5, (2) where the reference is to what follows, e.g. *κόσμον τόνδε*, I. 99. 2, and (3) where the subst. is a predicate (120. 1, note). St. Pps. *τόνδε* here is in apposition, = my speech, viz. this.

§ 3. ἀρχὴν] ‘To begin with.’ Grammatically *ἀρχὴν* is in apposition with the object of the main verb, that object being often, as here, a notion cognate or equivalent to the verbal notion (*οὕτω ὥστε = τοιαύτην μηχανὴν ὥστε*). Frequently, however, this construction is lost sight of, and *ἀρχὴν* thus becomes a pure adverb (86. 6; 140. 5; II. 28. 1). Compare the use of *τέλος* (76. 5; 82. 6).

§ 4. τῆς ἀνοιγομένης] Stein says that this is put inaccurately for *ἀνοιχθείσης*, comparing *τοὺς ἀποθνήσκοντας*, II. 41. 4; *τὸν λεγόμενον*,

δ' ἐμὲ ἐσελθόντα παρέσται καὶ ἡ γυνὴ ἢ ἐμὴ ἐς κοίτην.
 κεῖται δὲ ἀγχοῦ τῆς ἐσοδοῦ θρόνος· ἐπὶ τούτῳ τῶν ἱματίων 5
 κατὰ ἐν ἑκάστον ἐκύνουσα θήσει· καὶ κατ' ἡσυχίην πολλὴν
 παρέξει τοι θεήσασθαι. ἔπειν δὲ ἀπὸ τοῦ θρόνου στείχει 6
 ἐπὶ τὴν εὐνὴν, κατὰ ὥτου τε αὐτῆς γένῃ, σοὶ μελέτω τὸ
 10 ἐνθεύτεν ὅπως μὴ σε ὄψεται ἰόντα διὰ θυρῶν." Ὁ μὲν δὴ, 1
 ὡς οὐκ ἡδύνατο διαφυγεῖν, ἦν ἐτοιμός. ὁ δὲ Κανδαύλης,
 ἐπεὶ ἔδοκεε ὦρῃ τῆς κοίτης εἶναι, ἤγαγε τὸν Γύγεα ἐς τὸ
 οἶκμα· καὶ μετὰ ταῦτα αὐτίκα παρῆν καὶ ἡ γυνή. ἐσελ- 2
 θούσαν δὲ καὶ τιθείσαν τὰ εἴματα ἐθήειτο ὁ Γύγης. ὡς δὲ
 κατὰ ὥτου ἐγένετο, ἰουσης τῆς γυναικὸς ἐς τὴν κοίτην,
 20 ὑπεκδύς ἐχώρεε ἔξω. καὶ ἡ γυνὴ ἐπορᾷ μιν ἐξίοντα. μα- 3
 θούσα δὲ τὸ ποιηθὲν ἐκ τοῦ ἀνδρός, οὔτε ἀνέβωσεν αἰσχυ-
 θεῖσα, οὔτε ἔδοξε μαθεῖν, ἐν νοφ' ἔχουσα τίσεσθαι τὸν
 Κανδαύλεα. παρὰ γὰρ τοῖσι Λυδοῖσι, σχεδὸν δὲ καὶ παρὰ
 τοῖσι ἄλλοις βαρβάροις, καὶ ἄνδρα ὀφθῆναι γυμνόν, ἐς
 11 αἰσχύνῃν μεγάλῃν φέρει. Τότε μὲν δὴ οὕτω, οὐδὲν δηλώσασα, 1
 ἡσυχίην εἶχε· ὡς δὲ ἡμέρη ταχίστα ἐγγέγονε, τῶν οἰκετῶν
 τοὺς μαλίστα ὥρα πίστους ἔοντας ἐωυτῇ, ἐτοιμούς ποιη-
 20 σαμένην, ἐκάλεε τὸν Γύγεα. Ὁ δὲ οὐδὲν δοκέων αὐτὴν τῶν 2

I. 134. 4. But in both these passages the tense can be justified and here perhaps it is meant to refer to the gradual opening of the door: = 'behind the door that opens as we enter.'

μετὰ δ' ἐμὲ ἐσελθόντα] See II. 129. 3.

§ 5. κατὰ ἐν ἑκαστον] This is not a case of tmesis (κατὰ—θήσει, cf. 66. 1; 194. 6), but κατὰ has its distributive sense, notwithstanding the addition of ἑκαστον (cf. 54. 1; 196. 3). The whole phrase τῶν ἱμ. κατὰ ἐν ἑκαστον thus takes the place of an accusative after θήσει. So ἡ τοῦ οἰκοδήματος ἐπὶ μέγα κατέσσειε, Thuc. II. 76. 4.

παρέξει] here might have γυνή for its nom., and γνωμή might be the nom. of παρέχε, 170. 1. But in other passages (III. 73. 1; 142. 3) the verb must be taken impersonally. So

δηλοῖ, II. 117. 1; διέδεξε, II. 134. 4.

CH. 10. § 1. Γύγεα] Above (8. 3), we have Γύγην, but compare δεσπότηα, II. 7; Ἀράξεια, 205. 3 (we have Ἀράξω, 202, 7).

§ 3. οὔτε ἔδοξε μαθ.] 'Dissimulavit se animadvertisse,' Gaisf. In the following sentence Hdt. is tacitly contrasting Greek sentiment with barbarian, but prob. in the age of Gyges the views of Greeks and barbarians would have been alike on this point. Thuc. I. 6. 5; Plat. Rep. 452 C, οὐ πολλὸς χρόνος ἐξ οὗ τοῖς Ἕλλησιν ἐδόκει ἀσχερὰ εἶναι καὶ γελοῖα, ἅπερ νῦν τοῖς πολλοῖς τῶν βαρβάρων γυμνοὺς ἄνδρας ὁρᾶσθαι.

CH. 11. § 1. οὕτω] 'In the way I have said.'

ἐκάλεε] So below, ἔλεγε, ἐπειρώτα, the imperfect in each case implying that the action took time. This mode of referring to a period

πρηχθέντων ἐπίστασθαι, ἤλθε καλεόμενος· ἑώθεε γὰρ καὶ
 πρόσθε, ὅπως ἡ βασιλεία καλέοι, φοιτᾷν. ὥς δὲ ὁ Γύγης 3
 ἀπικέτο, ἔλεγε ἡ γυνὴ τάδε· “Νῦν τοι δυνῶν παρέουσέων,
 Γύγῃ, δίδωμι αἵρεσιν, ὁκοτέρην βούλει τραπέσθαι· ἡ γὰρ
 Κανδαῦlea ἀποκτείνας, ἐμέ τε καὶ τὴν βασιλῆην ἔχε τὴν
 Λυδῶν, ἡ αὐτὸν σὲ αὐτίκα οὕτω ἀποθνήσκειν δεῖ· ὥς ἂν μὴ,
 πάντα πειθόμενος Κανδαῦλῃ, τοῦ λοιποῦ ἰδῇς τὰ μὴ σε δεῖ.
 ἀλλ’ ἦτοι κεῖνον γε τὸν ταῦτα βουλευσάντα δεῖ ἀπολλύσθαι, 4
 ἡ σὲ τὸν ἐμὲ γυμνὴν θηησάμενον καὶ ποιήσαντα οὐ νομι-
 ζόμενα.” Ὁ δὲ Γύγης τέως μὲν ἀπεθώμαζε τὰ λεγόμενα· 5
 μετὰ δὲ ἵκετενε μὴ μιν ἀναγκαίῃ ἐνδεῖν διακρίναι τοιαύτην
 αἵρεσιν. οὐκ ὦν δὴ ἔπειθε, ἀλλ’ ὥρα ἀναγκαίην ἀληθέως 6
 προκειμένην, ἡ τὸν δεσπότηα ἀπολλύναι, ἡ αὐτὸν ὑπ’ ἄλλων
 ἀπόλλυσθαι. αἰρέεται αὐτὸς περιεῖναι. ἐπείρωτα δὴ λέγων 7
 τάδε· “Ἐπεὶ με ἀναγκάζεις δεσπότηα τὸν ἐμὸν κτείνειν,
 οὐκ ἐθέλοντα, φέρε ἀκουσῶ τέφω καὶ τρόπῳ ἐπιχειρήσομεν

when the action was still incomplete heightens the description.

§ 2. ὅπως] = ὅποτε, a common use.

§ 3. δυνῶν] There is some MS. authority for *δυνῶν* here and at 91. 6. But Hdt. hardly ever uses the dual. If *δδῶν* be not actually read (so most edd.), it must be mentally supplied, as implied in *ὁκοτέρην τράπεσθαι*. Cf. οὐ τρέπεται ἐπὶ ψενδέα ὀδόν, 117. 2.

αὐτίκα οὕτω] ‘Now and here.’ ‘Videtur digito monstrasse satellites ad obtruncandum, si conditionem recusaret, paratos.’ Schw.

τοῦ λοιποῦ] ‘Another time.’

§ 5. τέως μὲν... μετὰ δέ] II. 93. 8, n. *μιν* is reflexive, ‘but only an indirect reflexive,’ Kr. Cf. 45. 1; 86. 6, n. ἀναγκαίῃ ἐνδεῖν] Hom. II. 11. 111, Ζεὺς με μέγα Κρονίδης ἀτῆ ἐνέ-
 ὀσσε βαλεῖν.

§ 6. οὐκ ὦν δὴ—περιεῖναι] ‘It is a peculiarity of Hdt. that when he wishes to express a negative motive, he prefixes it co-ordinately with *οὐκῶν* to the consequences which result from it, while the sentence expressing these consequences is not connected by any conjunction, being

referred back to the *οὐν* in *οὐκῶν*.’ Jelf. G. G. 752. 3. Thus *αἰρέεται* is not an ordinary instance of asyndeton. Cf. 59. 4; 206. 2. Stein thinks that in these and other passages *οὐκ ὦν* has an adversative force (= *nec tamen, nec vero*). Cf. II. 139. 3; οὐδὲ ὦν οὐδέ, II. 134. 2. It would prob. be more true to say that the Greek idiom leaves the opposition to be inferred from the context.

§ 7. τέφω καὶ τρ.] The exact force of *καὶ* in these interrogative clauses has been disputed. Acc. to Hermann (*ad Viger.* 320), it implies a doubt about the matter in question. ‘Qui τί χρῆ καὶ λέγειν interrogat, is non solum *quid*, sed etiam *an aliquid* dicendum sit dubitat.’ More prob. *καὶ* emphasises the term to which it is prefixed as being the particular point, about which one requires to have information (Krüg.), and this explanation certainly suits the present passage well: ‘seeing thou constrainest me to kill my lord against my will, come, let me hear next what is to be the way wherein we shall lay hands upon him.’

αὐτῷ.” Ἡ δὲ ὑπολαβοῦσα ἔφη· “Ἐκ τοῦ αὐτοῦ μὲν χωρίου 8
 ἡ ὁρμή ἔσται, ὅθεν περ καὶ ἐκείνος ἐπέδεξατο γυμνὴν
 12 ὑπνωμένῳ δὲ ἡ ἐπιχειρησις ἔσται.” Ὡς δὲ ἤρτυσαν τὴν 1
 ἐπιβουλήν, (νυκτὸς γινομένης) (οὐ γὰρ μετίετο ὁ Γύγης, οὐδέ
 οἱ ἦν ἀπαλλαγὴ οὐδεμία, ἀλλὰ ἔδεε ἡ αὐτὸν ἀπολωλέναι ἡ
 Κανδαύλεα) εἶπετο ἐς τὸν θάλαμον τῇ γυναικί. καὶ μιν 2
 ἐκείνη, ἐγχειρίδιον δοῦσα, κατακρυπτει ὑπὸ τὴν αὐτὴν θύρην.
 καὶ μετὰ ταῦτα, (ἀναπαυομένου Κανδαύλεω) ὑπείσδύς τε καὶ 3
 ἀποκτείνας αὐτὸν, ἔσχε καὶ τὴν γυναῖκα καὶ τὴν βασιληῆν
 Γύγης· τοῦ καὶ Ἀρχίλοχος ὁ Παρίος, κατὰ τὸν αὐτὸν χρόνον
 13 γένομενος, ἐν ἰάμβῳ τριμέτρῳ ἐπεμνησθη. Ἔσχε δὲ τὴν 1
 βασιληῆν καὶ ἐκρατύνθη ἐκ τοῦ ἐν Δελφοῖσι χρηστήριον.
 ὥς γὰρ δὴ οἱ Λυδοὶ δεινὸν ἐποιοῦντο τὸ Κανδαύλεω πάθος 2
 καὶ ἐν ὄπλοισι ἦσαν, συνέβησαν ἐς τὸν οἷον τοῦ Γύγεω
 στασιώται καὶ οἱ λοιποὶ Λυδοί, ἥν μὲν δὴ τὸ χρηστήριον
 ἀνέλη μιν βασιλέα εἶναι Λυδῶν, τὸν δὲ βασιλεύειν ἦν δὲ
 μὴ, ἀποδοῦναι ὀπίσω ἐς Ἡρακλείδαν τὴν ἀρχὴν. ἀνείλε τε 3
 δὴ τὸ χρηστήριον, καὶ ἐβασίλευσεν οὕτω Γύγης. τοσόνδε 4
 μῆντοι εἶπε ἡ Πυθίη, ὥς Ἡρακλείδῃσι τίσις ἦξει ἐς τὸν
 πέμπτον ἀπόγονον Γύγεω. τούτου τοῦ ἔπειος Λυδοὶ τε καὶ 5
 οἱ βασιλεῖς αὐτῶν λόγον οὐδένα ἐποιοῦντο, πρὶν δὲ ἐπε-
 τελέσθῃ.

CH. 12. § 3. τοῦ καλ...ἐπεμνή-
 σθη] These words have been sus-
 pected, partly because they interfere
 with the run of the sentence (ἔσχε...
 καὶ τὴν βασιληῆν Γύγης· ἔσχε δὲ τὴν
 βασ. κ.τ.λ.), partly because ἐν ἰάμβῳ
 τριμέτρῳ is too ‘technical an ex-
 pression,’ (St.) for Hdt., who else-
 where (174. 6) uses the phrase ἐν
 τριμέτρῳ τῶν. A line of Archilo-
 chus about Gyges is extant: οὐ μοι
 τὰ Γύγεω τοῦ πολυχρύσου μέλει (cf.
 Aristot. *Rhet.* III. 17. 16). Other
 fragments imply that Archilochus
 was a contemporary of Ardys (see
 Müll. *Gr. Lit.* I. 179), but the words
 κατὰ τὸν αὐτὸν χρόνον are not incon-
 sistent with this.

CH. 13. § 2. τὸν δὲ] See 113.
 2, n; II. 39. 3.

§ 3. ἐβασίλευσεν] ‘Became king.’
 Lit. ‘was (thenceforth) king,’ the
 aorist denoting an instantaneous
 change. So τυραννέσας (14. 1) = ‘as
 soon as he had become despot,’ and
 is thus not the same as τυραννέων.
 Cf. ἡγήσαντο, 95. 2; οὐδεὶς εὐρεθῆσε-
 ται κάλλιον λαβὼν Εὐαγόρου τὴν
 βασιλείαν, εἰ ἐξετάξῃ τις ἐπιχειρήσει
 ὅπως ἕκαστος ἐτυράννευσεν, Isocr.
Euag. 44.

§ 5. ἔπειος] Used in a special
 sense, = χρηστήριον. Cf. ἔπεια, ἔπος,
 VII. 142. 7; 143. 2. ‘The oracle
 probably ran:—πεμπτὴν δ’ εἰς γενέην
 ἦξει τίσις Ἡρακλείδαις.’ St. Croesus
 is not the πεμπτὸς ἀπόγονος, unless
 we count Gyges himself as the first,
 acc. to the common Greek idiom.
 See 91. 2, and 49. 1, note.

14 Τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι, τοὺς 1
 Ἡρακλείδας ἀπελόμενοι. Γύγης δὲ τυραννεύσας ἀπέπεμψε 2
 ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα. ἀλλ' ὅσα μὲν ἀργύρου 3
 ἀναθήματα ἔστι οἱ πλεῖστα ἐν Δελφοῖσι· παρέξ δὲ τοῦ
 ἀργύρου, χρυσὸν ἄπλετον ἀνέθηκεν ἄλλον τε καὶ, τοῦ μάλιστα 4
 μνημὴν ἀξιὸν ἔχειν ἐστὶ, κρητῆρές οἱ ἀριθμὸν ἕξ χρύσειοι
 ἀνακέσται. ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ, 4
 σταθμὸν ἔχοντες τριηκοντατάλαντα· ἀληθεὶ δὲ λόγῳ χρεώ-
 μένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρὸς, ἀλλὰ 5
 Κυψέλου τοῦ Ἡελίωνος. Οὗτος δὲ ὁ Γύγης πρῶτος βαρ- 5
 βάρων τῶν ἡμεῖς ἴδμεν, ἐς Δελφοὺς ἀνέθηκε ἀναθήματα,
 μετὰ Μίδην τὸν Γορδῖεω, Φρυγίης βασιλέα. ἀνέθηκε γὰρ 6
 δὴ καὶ Μίδης τὸν βασιλῆϊον θρόνον, ἐς τὸν προκατίζων
 ἐδίκασε, ἐόντα ἀξιοθετητὸν. κεῖται δὲ ὁ θρόνος οὗτος ἔνθα 7
 περ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ χρυσὸς οὗτος καὶ ὁ 7
 ἄργυρος, τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν καλεῖται Γυγάδας
 ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην. Ἐσέβαλε μὲν νυν στρατιὴν 8
 καὶ οὗτος, ἐπεὶ τε ἥρξε, ἐς τε Μίλητον καὶ ἐς Σμύρνην, καὶ

CH. 14. § 2. ἀπέπεμψε] Pps. not simply 'sent away,' but 'sent back,' ὅπ- implying that the offerings were *due* in return for the decision of the oracle (13. 3). So ἀπέδωκε = gave back, paid as a debt, II. 154. 2.

§ 3. ἀλλ' ὅσα μὲν κ.τ.λ.] ἀλλὰ is used because of οὐκ ὀλίγα above ('not few, *but*,' where we should say 'not few, *for*'). Tr. 'on the contrary, while of all the silver offerings he has most (i.e. more than any one else) at Delphi, besides the silver he offered an immense quantity of gold; among other things—and it is a gift which most of all deserves to be remembered—golden bowls, six in number, are laid up there as offerings of his.' The antecedent of τοῦ is the verbal notion implied in the clause κρητῆρές οἱ κ.τ.λ.

ἀνακέσται = ἀνατίθενται. We should have expected κρητῆρας ἀνέθηκε, but the construction is changed.

§ 4. ἐν τῷ Κ. Θ.] There were several of these θησαυροὶ at Delphi (Κλαζομένων θ., 51. 2; Σιφνίων θ.,

III. 57. 2).

χρεωμένῳ] sc. τινί. This dat. (of relation) denotes the point of view. It is used (1) in describing a locality (e.g. ἐν δεξιᾷ ἐσπλέοντι, ἐκβάντι), (2) in depicting a mental attitude (e.g. σκοπουμένῳ, συνελόντι, παραλιπόντι).

§ 6. ἐς τὸν] ἐς, because the rest implies previous motion: cf. 199. 1.

προκατίζων] 'sitting in public.' Cf. προέιπε, 21. 3; ὅτι ἂν προγράψωμεν ἐν τοῖς πινακίοις, 'whatever public notices we put up,' Ar. Av. 450.

§ 7. Γυγάδας] A Doric form, like καιδάδας, the name of the underground cavern at Sparta (Thuc. I. 134. 6).

ἐπωνυμίην is the accus. of cognate notion (= κλήσιν) after καλεῖται.

§ 8. καὶ οὗτος] As well as Croesus (6. 2). Or καὶ may anticipate the invasions of the later Lydian kings, as related below.

ἐπεὶ τε] By Hdt., as by Homer

Κολοφῶνος τὸ ἄστυ εἶλε. ἀλλ' οὐδὲν γὰρ μέγα ἔργον 9
ἀπ' αὐτοῦ ἄλλο ἐγένετο βασιλεύσαντος δυνάμει δέοντα τεσσέ-
ρακοντα ἔτα, τοῦτον μὲν παρήσομεν τοσαῦτα ἐπιμνησθέντες.

15 Ἀρδύος δὲ τοῦ Γύγω μετὰ Γύγην βασιλεύσαντος μνημὴν 1
ποίησμαι. οὗτος δὲ Πριηνεὺς τε εἶλε, ἐς Μιλήτον τε
ἐσέβαλε. ἐπὶ τοῦτου τε τυραννέοντος Σαρδίων Κιμμέριοι 2
ἐξ ἠθέων ὑπὸ Σκυθέων τῶν Νομάδων ἐξαναστάντες ἀπικέατο
ἐς τὴν Ἀσίην/καὶ Σάρδις πλην τῆς ἀκροπόλεως εἶλον.

16 Ἀρδύος δὲ βασιλεύσαντος ἐνὸς δέοντα πεντήκοντα ἔτα, 1
ἐξεδέξατο Σαδυάττης ὁ Ἀρδύος, καὶ ἐβασίλευσεν ἔτα δυνά-
δεκα Σαδυάττει δὲ Ἀλυάττης. Οὗτος δὲ Κναξάρῃ τε τῷ 2
Δηϊόκεω ἀπογονῷ ἐπολέμησε, καὶ Μήδοισι, Κιμμερίους τε
ἐκ τῆς Ἀσίης ἐξήλασε, Σμύρνην τε τὴν ἀπὸ Κολοφῶνος
κτισθεῖσαν εἶλε, ἐς Κλαζομενάς τε ἐσέβαλε. ἀπὸ μὲν νυν 3
τούτων οὐκ ὥς ἠέλε ἀπῆλλαξε, ἀλλὰ προσπταίσας μεγαλῶς.
ἀλλὰ δὲ ἔργα ἀπεδέξατο ἐὼν ἐν τῇ ἀρχῇ ἀξιαπρηγτοτάτα 4
17 τάδε. Ἐπολέμησε Μιλήσιοισι, παραδεξαμένος τὸν πόλεμον 1
παρὰ τοῦ πατρός. ἐπέλαυνων γὰρ ἐπολιόρκει τὴν Μίλητον 2

and the lyric poets, *τε* is often used where later idioms would discard it. Thus we have *δσον τε*, 126. 1; *ὥστε* (= *ως* or *ἄτε*) 8. 2; *οἷα τε*, 93. 1; *ὅκως τε*, II. 108. 4. In meaning 'it does little more than intimate the correspondency of the clauses which it accompanies, and in its use it almost exclusively accompanies other particles which connect protasis and apodosis or other parallel members of the sentence.' *Madv. G. S. App.* 227. Attic prose has retained *ὥσελ τε*, *ἔστε*, *ἄτε*, *ἐφ' ὧ τε*.

τὸ ἄστυ] 'The city (probably not the citadel).' Grote. In its strict sense *ἄστυ* is opposed to *πόλις*, as *μὲν* to *ἀρχ* (176. 1). Cf. *πλην τῆς ἀκροπόλεως*, 15. 2.

§ 9. ἀλλ' οὐδὲν γὰρ] See 8. 1, n. ἀπ' αὐτοῦ] ἀπὸ (like ἐκ) denotes the agent.

CH. 15. § 1. Ἀρδύος] B. C. 678—620.

§ 2. τυραννέοντος] Substituted for *βασιλεύσαντος* above (6. 1. n.).

Κιμμέριοι] Grote *H. G.* II. 430 (III. 335) foll.

Σάρδις] Notice the Ionic form of the accus. plur. So *πόλις*, ὅψις.

CH. 16. § 1. Σαδυάττης] B. C. 629—617. The MS. in the British Museum reads *Σαρδυνάττης* in both passages in this ch., but *Σαδυάττης* in ch. 18 (Long). The name may thus possibly be 'connected with Sardis, as Ἀλυάττης is with Ἄλυσ.' Blakesley.

Σαδυάττει] Supply *βασιλεύσαντος*, but see II. 112. 1.

§ 2. Κναξάρῃ] Chs. 73, 74.

Κ. τε.....καὶ Μήδοισι] (Cyaxares being king of the Medes): cf. 21. 1; 27. 2; 106. 2; Caesar, *B. G.* VI. 12, Germanos atque Ariovistum (St.).

ἀπὸ] 'From,' not 'by.' Schw. compares the force of the prep. in *ἀποικία*.

Κολοφῶνος] Ch. 150.

§ 3. τούτων] sc. τῶν Κλαζομενίων, by metonymy for *τούτῃων* (sc. Κλαζομενίων): cf. 151. 2; II. 90. 1. St.

τρόπῳ τοιῷδε ὅπως μὲν εἴη ἐν τῇ γῇ καρπὸς ἀδρός, τῆν-
καῦτα ἐσέβαλλε τὴν στρατιήν. ἐστρατεύετο δὲ ὑπὸ συριγγῶν 3
τε καὶ πηκτίδων καὶ αὐλοῦ γυναικίου τε καὶ ἀνδρηίου. ὥς 4
δὲ ἐς τὴν Μιλησίην ἀπῆκοιτο, οἰκηματα μὲν τὰ ἐπὶ τῶν
ἀγρῶν οὔτε κατέβαλλε, οὔτε ἐνεπίμπρη, οὔτε θύρας ἀπέσπα,
ἔα δὲ κατὰ χώραν ἐστάναι· ὁ δὲ τὰ τε δένδρεα καὶ τὸν
καρπὸν τὸν ἐν τῇ γῇ ὅπως διαφθεῖρει, ἀπαλλασσετο ὀπίσω.
τῆς γὰρ θαλάσσης οἱ Μιλήσιοι ἐπεκράτεον, ὥστε ἐπέδρυν 5
μὴ εἶναι ἔργον τῇ στρατιῇ, τὰς δὲ οἰκίας οὐ κατέβαλλε 6
ὁ Λυδὸς τῶνδε εἵνεκα, ὅπως ἔχοιεν ἐνθεῦτεν ὀρμεωμένοι τὴν
γῆν σπείρειν τε καὶ ἐργάζεσθαι οἱ Μιλήσιοι, αὐτὸς δὲ,
18 ἐκείνων ἐργαζομένων, ἔχοι τι καὶ σίνεσθαι ἐσβάλλων. Ταῦτα 1
ποιῶν, ἐπολέμεε ἕτεα ἑνδὲκα· ἐν τοῖσι τρωμάτα μεγάλα
διφασία Μιλησίων ἐγένετο, ἐν τε Λιμενητῶν χώρας τῆς σφε-
τέρης μαχεσαμένων καὶ ἐν Μαιανδρου πεδιάδι. τὰ μὲν γυν ἕξ 2
ἕτεα τῶν ἑνδὲκα Σαδυνάττης ὁ Ἄρδυος ἔτι Λυδῶν ἦρχε, ὁ καὶ
ἐσβάλλων τῆνικαῦτα ἐς τὴν Μιλησίην τὴν στρατιήν (Σαδυ-

CH. 17. § 2. ἐπὶ γὰρ] γὰρ ex-
plains τὰδε above, as if there had
been no intervening sentence, and
τὰδε itself is repeated by τρόπῳ
τοιῷδε below. The point of the
story is thus delayed, to heighten the
interest. Cf. 31. 2.

ὅπως] 11. 2, note.

§ 3. ὑπὸ] VII. 22. ὠρυσσον ὑπὸ
μαστίγων. Thuc. v. 70, χωροῦντες
ὑπὸ αὐλητῶν.

γυν. τε καὶ ἀνδρ.] i.e. prob.
'treble and bass, corresponding to
the ordinary sexual difference in the
human voice. The corresponding
Latin terms are *tibia dextra* and
sinistra.' Smith's *Dict. Ant.*

§ 4. κατὰ χώραν] = ἀκίνητα. Cf.
φόρους, οἱ κατὰ χώραν διατελέουσι
ἔχοντες, 'continue as they were,' VI.
42. 3.

ὁ δὲ] See 107. 4, n.

ὅπως διαφθ.] As the destruction
of the crops was the important
thing, we should have expected this
notion to be expressed by a main
verb. So at 100, 2, instead of ὅπως
μεταπέμφαιτο, we should have ex-

pected μετεπέμπετο καὶ κ.τ.λ.

§ 5. ἔργον = προῦργον (cf. πρῆ-
γμα, 79. 1), or rather it combines the
two ideas,—work and the results of
work: = they did not take the trou-
ble and it would have been no good
if they had done so.

§ 6. ὁ Λυδός] See 2. 4, n.

καὶ σίνεσθαι] 'Something to da-
mage as well.' He was not content
with the mere invasion.

CH. 18. § 1. ἐπολέμεε] sc. ὁ Λυ-
δός, a common term which denotes
both Sadyattes and Alyattes (§ 2).

ἕτεα ἑνδὲκα] B. C. 623—612.

§ 2] τὰ μὲν νυν ἕξ] Cf. 142. 6;
166. 4; II. 20. 1; 107. 3; 157. 1.
'The article is used, because the
part of a definite whole (here eleven)
is itself also definite.' Ab. 'The
predicating of anything as to any
one part of a number implies that
the opposite to it may be predicated
of the remainder, and thus the num-
ber is divided into two distinct
parts, each of which is clearly de-
fined and may have the article affixed
to it.' Arnold's *Thuc.* I. 116. 1.

ἀττης γὰρ οὗτος καὶ ὁ τὸν πόλεμον ἦν συνάψας)· τὰ δὲ
 πέντε τῶν ἐτέων τὰ ἐπομείνα τοῖσι ἕξ Ἀλυάττης ὁ Σαδυάττειω
 ἐπολέμει, ὃς παραδεξάμενος (ὡς καὶ πρότερόν μοι δεδήλωται)
 παρὰ τοῦ πατρὸς τὸν πόλεμον, προσείχε ἐντεταμένως. τοῖσι 3
 δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπέ-
 λάφρυνον, ὅτι μὴ Χίοι μῦνοι. οὗτοι δὲ τὸ ὁμοῖον ἀνταπο- 4
 19 διδόντες ἐτιμώρεον· καὶ γὰρ δὴ πρότερον οἱ Μιλήσιοι τοῖσι
 Χίοισι τὸν πρὸς Ἐρυθραίους πόλεμον συνδιηνεῖκαν. Τῷ δὲ 1
 δυνωδεκατῷ ἔτει ληίου ἐμπιπραμένοι ὑπὸ τῆς στρατιῆς,
 συνηνείχθη τι τοιόνδε γενέσθαι πρῆγμα· ὡς ἄβη τάχιστα
 τὸ ληιον, ἀνέμῳ βιωμένοι ἄψατο νηοῦ Ἀθηναίης ἐπὶ κλησι 2
 Ἀσσησίης. ἄβθεις δὲ ὁ νηὸς κατεκαύθη. καὶ τὸ παραντικά 2,3
 μὲν λόγος οὐδεὶς ἐγένετο· μετὰ δὲ, τῆς στρατιῆς ἀπικομένης
 ἐς Σάρδεις, ἐνόσησε ὁ Ἀλυάττης. μακροτέρης δὲ οἱ γενομένης 4
 τῆς νόσου, πέμπει ἐς Δελφοὺς θεοπροποῦς, εἴτε δὴ συμβου-
 λευσαντος τευ, εἴτε καὶ αὐτῷ ἔδοξε πέμψαντα τὸν θεὸν
 ἐπειρεσθαι περὶ τῆς νόσου. τοῖσι δὲ ἡ Πυθίη ἀπικομένοισι 5
 ἐς Δελφοὺς οὐκ ἔφη χρῆσιν, πρὶν ἢ τὸν νηὸν τῆς Ἀθηναίης
 ἀνορθώσωσι, τὸν ἐνέπρησαν χώρας τῆς Μιλησίης ἐν Ἀσσησῶ.
 20 Δελφῶν οἶδα ἐγὼ οὕτω ἀκούσας γενέσθαι. Μιλήσιοι δὲ 1,2

§ 3. ὅτι μὴ] This phrase arose from the use of οὐδὲν ὁ τι μὴ, e.g. οὐδὲν ἐποίησεν ὁ τι μὴ τοῦτο, and by transposition, ὁ τι μὴ Ἀθῆναι, ἦν οὐδὲν ἄλλο πόλισμα λόγιμον (I43. 2), lit. 'there was none other town of note, that was not Athens.' ὁ τι μὴ having thus obtained the meaning of *nisi* (εἰ μὴ), is used in sentences, where it cannot have its proper construction (Herm. *ad Viger*. 347).

CH. 19. § 1. ὡς ἄβη κ.τ.λ.] 'As soon as ever the corn had caught fire, it was carried by a violent wind, and set fire to the temple of Athene, who is surnamed of Assessus.' The middle form ἄψατο is used of the burning material which 'fastened on' the temple: the active would have been used if some person had been the subject of the verb. Cf. VIII. 52. 1. Hdt. omits the temporal augment much more frequently than

the syllabic:—almost invariably (1) where the verb begins with a diphthong (οἶχοντο, 48. 1; παραινέσε, 80. 4), (2) where the form -σκον is used (ἀγασκον, 148. 1; ἄρδεσκε, III. 117. 3; ἔχεσκε, VI. 12. 1).

ἐπὶ κλησιν (sc. ἐούσης, cf. ἐὼν ἡλικίην, 26. 1; μέγαθος ἐούσα, 178. 3) is virtually an adverb.

§ 4. ἔδοξε] Notice the change of construction. Similar instances occur after οὔτε—τε, 59. 7; τε—καί, 85. 2; 129. 1; οὐ—ἀλλά, II. 138. 1; ἅμα μὲν—ἅμα δέ, VI. 13. 2.

§ 5. πρὶν ἢ]. In Attic prose we should prob. have had ἄν (as at 30. 12; 82. 7), and not ἦ, but this is no reason for reading ἀνορθώσωσι. Cf. 136. 2; 199. 5.

CH. 20. § 1. Δελφῶν] The asyndeton emphasises Δελφῶν, thus marking the opposition to Μιλήσιοι below. Cf. II. 7. 3.

- τάδε προστιθεῖσι τούτοις· Περιάνδρον τὸν Κυψέλου, ἔοντα
Θρασυβούλῳ τῷ τότε Μιλήτου τυραννεύοντι ξείνον ἐς τὰ
μάλιστα, πυθόμενον τὸ χρηστήριον τὸ τῷ Ἀλυάττῃ γενό-
μενον, πέμψαντα ἄγγελον κατεπεῖν, ὅπως ἂν τι προειδώς
πρὸς τὸ παρεὸν βουλευηται. (Μιλήσιοι μὲν νυν οὕτω λέγουσι 3
21 γενέσθαι. Ἀλυάττης δέ, ὥς οἱ ταῦτα ἐξηγγέλθη, αὐτίκα 1
ἔπεμπε κηρυκὰ ἐς Μίλητον, βουλόμενος σπονδὰς ποιήσασθαι
Θρασυβούλῳ τε καὶ Μιλησίοις χρόνον ὅσον ἂν τὸν νηὸν
οικοδομή. ὁ μὲν δὲ ἀπόστολος ἐς τὴν Μίλητον ἦν· Θρασύ- 2
βουλος δὲ σαφῶς προπετυσμένος πάντα λόγον, καὶ εἰδὼς
τὰ Ἀλυάττης μέλλοι ποιήσειν, μηχανάται τοιάδε. ὅσος ἦν 3
ἐν τῷ ἄστει σίτος καὶ ἐωυτοῦ καὶ ἰδιωτῆς, τοῦτον πάντα
συγκομίσας ἐς τὴν ἀγορὴν, προεῖπε Μιλησίοις, ἔπειαν αὐτὸς
σημῆν, τότε πίνειν τε πάντας καὶ κώμῳ χρέεσθαι ἐς ἀλλή-
22 λους. Ταῦτα δὲ ἐποίεε τε καὶ προηγόρευε Θρασύβουλος 1
τῶνδε εἵνεκεν, ὅπως ἂν δὴ ὁ κῆρυξ ὁ Σαρδιηνὸς, ἰδὼν τε
σώρον μέγαν σίτου κεχυμένον, καὶ τοὺς ἀνθρώπους ἐν εἰπα-
θείησι ἔοντας, ἀγγείλῃ Ἀλυάττῃ. τὰ δὲ καὶ ἐγένετο. ὥς 2
γὰρ δὴ ἰδὼν τε ἐκείνα ὁ κῆρυξ καὶ εἰπας πρὸς Θρασύβουλον
τὰς ἐντολάς τοῦ Λυδοῦ, ἀπῆλθε ἐς τὰς Σάρδεις, ὥς ἐγὼ
πυνθανομαι, δι' οὐδὲν ἄλλο ἐγένετο ἢ διαλλαγή. ἐλπίζων 3
γὰρ ὁ Ἀλυάττης σιτοδείην τε εἶναι ἰσχυρὴν ἐν τῇ Μιλήτῳ
καὶ τὸν λεῶν τετρύσθαι ἐς τὸ ἐσχατον κακοῦ, ἤκουε τοῦ
κήρυκος νοστήσαντος ἐκ τῆς Μιλήτου τοὺς ἐναντίους λόγους

§ 2. ὅπως ἂν τι] τι belongs to βουλευῆται, the nom. to which is Thrasylbulus.

CH. 21. § 1. ταῦτα] refers to 19. 5.

§ 2. ἀπόστολος] is predicate, ἀπόστ. ἦν being equivalent to ἀπεσταλμένος ἦν. Cf. V. 38. 2, ἐς Λακεδαίμονα τριήρῃ ἀπόστολος ἐγένετο (= ἀπεστέλλετο).

πάντα λόγον] 'Every word.' Or it may = τὸν πάντα λόγον (II. 8); πάντα τὸν λόγον (II. 123. 1). Cf. οἶκος πᾶς, 'the whole house,' III. 4; παντὶ στόλῳ, V. 46. 2; and the omission of the article with οὗτος (9. 2, n.).

§ 3. κώμῳ χρέεσθαι = κωμάζειν, as ἀρπαγῇ χρησαμένους (5. 3) = ἀρπάσαντας, and ὁμολογίῃ ἐχρήσαντο (150. 3) = ὁμολόγησαν (Ab.).

ἐς ἀλλήλους] 'One with another.' Or perhaps the phrase refers to the practice of visiting the houses of acquaintances during the revels. See note on ἐς, 42. 1.

CH. 22. § 2. ὥς ἐγὼ πυνθ.] belongs to what follows: cf. ὥς εἰκάσαι, 34. 1; ὥσπερ καὶ ἦν, 78. 1 (Kr.).

§ 3. τὸν λεῶν ... κακοῦ] This phrase, which occurs again, II. 129. 1, seems to be borrowed from some tragedy. St.

ἢ ὡς αὐτὸς κατέδοκεε. μετὰ δέ, ἢ τε διαλλαγὴ σφί ἐγένετο, 4
ἐπ' ᾧ τε ξεινούς ἀλλήλοισι εἶναι καὶ ξυμμάχους. καὶ δύο 5
τε ἀντὶ ἐνὸς νῆους τῇ Ἀθηναίῃ οἰκοδόμησε ὁ Ἀλυάττης ἐν
τῇ Ἀσσησῶ, αὐτὸς τε ἐκ τῆς νούσου ἀνέστη. κατὰ μὲν τὸν
πρὸς Μιλησίους τε καὶ Θρασύβουλον πόλεμον Ἀλυάττη
ὥδε ἔσχε.

23 Περιάνδρος δὲ ἦν Κυψέλου παῖς, οὗτος ὁ τῷ Θρα- 1
συβούλῳ τὸ χρηστήριον μηνύσας. ἐτυράννευε δὲ ὁ Περι-
άνδρος Κορίνθου. τῷ δὲ λέγουσι Κορίνθιοι (ὁμολογοῦνσι 2
δέ σφί Λέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον παραστήναι,
Ἀρίονα τὸν Μηθυμναίου ἐπὶ δελφίνος ἐξένειχθέντα ἐπὶ
Ταίναρρον, ἐόντα κιθαρωδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον,
καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιη-
σαντά τε καὶ οὐνομασάντα καὶ διδάξαντα ἐν Κορίνθῳ.

24 Τοῦτον τὸν Ἀρίονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρί- 1
βοντα παρὰ Περιάνδρῳ, ἐπιθυμήσαι πλῶσαι ἐς Ἱταλίην τε
καὶ Σικελίην ἐργάσαμενον δὲ χρήματα μεγάλα θελήσαι
ὅπως ἐς Κόρινθον ἀπικεῖσθαι. ὁρμάσθαι μὲν νυν ἐκ Τά- 2
ραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι,

ἢ ὡς] As if ἐναντίως had preceded.
Cf. 79. 3.

§ 4. ξεινούς] ξεινὴ could exist between states as well as between private persons (69. 3; VII. 116). It would merely imply hospitality and gifts (cf. III. 39. 2), while ξυμμάχῃ would also involve assistance in time of war.

εἶναι] 24. II, n.

CH. 23. § 1. Περιάνδρος] B. C. 625—585. Κυψέλου παῖς is predicated.

ἐτυράννευε] His power was despotic (i. e. above the law), although he succeeded his father.

§ 2. Λέσβιοι] Arion was a native of Methymna, in Lesbos.

ἐπὶ δελφίνος] This legend prob. has much to do with the extravagant praises bestowed on the dolphin in ancient writers. Aristot. talks of its gentleness and tameness (*Hist. An.* IX. 48). 'Oppian (Greek poet and

grammarian about A.D. 200) even brings the dolphin on shore to follow the pipe of the shepherd, and to repose and pasture with his flocks.' ἐξένειχθ.] 'Carried to shore' (ἐξ).

οὐδενὸς δεύτερον] 91. 3, n.

οὐνομάσαντα] The name διθύραμβος must from its obscurity be a great deal older than the time of Arion. It appears in a fragment of Archilochus (12. 3, n.).

διδάξαντα] implies that he employed a chorus, 'and therefore gave a regular and dignified character to this song' (Müller, *Gr. Lit.* I. 270). Pindar (*Ol.* XIII. 25) places the origin of the dithyramb at Corinth.

CH. 24. § 1. τὸν πολλὸν τοῦ χρ.] 'The greater part of his time,' i. e. either of his life, or of the time which he spent away from Lesbos. τὸν πολλὸν takes by attraction the gender of the partitive genitive: cf. 68. 7.

μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. τοὺς δὲ ἐν τῷ³ πελάγει ἐπιβουλεύειν, τὸν Ἀρίονα ἐκβαλόντας ἔχειν τὰ χρήματα. τὸν δὲ, συνεῖτα τοῦτο λίσσεσθαι, χρήματα μὲν⁴ σφι προϊέντα, ψυχὴν δὲ παραιτεομενον. οὐκ ἂν δὴ πείθῃν⁵ αὐτὸν τούτοισι· ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν ταχίστην. ἀπειληθέντα δὲ τὸν Ἀρίονα ἐς⁶ ἀπορίην παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκεῖ, περιιδεῖν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι ἐδωλίοισι αἰεῖσαι· αἰέσας δὲ ὑπέδεκετο ἑωυτὸν κατεργάσασθαι. καὶ τοῖσι⁷ ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, ἀναχωρησαι ἐκ τῆς πρυμνης ἐς μέσην νέα. τὸν δὲ ἐνδύντα τε πᾶσαν τὴν σκευὴν καὶ λαβόντα τὴν⁸ κιθάρην, στάντα ἐν τοῖσι ἐδωλίοισι, διεξελθεῖν νόμου τοῦ ὀρθιον· τελευτῶντος δὲ τοῦ νόμου ῥίψαι μιν ἐς τὴν θάλασσαν ἑωυτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν⁹ ἐς Κόρινθον, τὸν δὲ, δελφίνα λέγουσι ὑπολαβόντα ἐξενεῖκαι

§ 3. ἐν τῷ πελάγει] 'Out at sea' (III. 41. 3; IV. 110. 2).

§ 5. ἡ—ῆ] The alternative lies between killing himself (with a certainty of burial on land), and letting the water kill him (with a slight possibility of escape).

αὐτὸν διαχρ. μιν] αὐτόν μιν = ἑωυτόν (so αὐτὴν μιν, II. 100. 7; αὐτῷ ἐμοί, III. 142. 5; αὐτοῖσι ἡμῖν, V. 91. 2) Kr. For the interposition of the verb, cf. ἐμέθεν περιδύσσομαι αὐτῆς, Hom. Od. XXIII. 78.

ταφῆς] 'At tu nauta vagae ne parce malignis arenae Ossibus et capiti inhumato Particulam dare.' Hor. Od. I. 28. 23.

τὴν ταχίστην] 108. 6, n.

§ 6. σκευῇ] His minstrel's garb. So Xerxes uses the word of his royal robes, VII. 15. 5.

ἐδωλίοις] Here prob. not the rowers' seats, but the poop or half-deck at the stern (ἐκ τῆς πρύμνης, § 7).

§ 7. καὶ τοῖσι ἐσ. γάρ]. Instead of καὶ τοὺς, ἐσελθεῖν γάρ αὐτοῖσι. Cf.

II. 4. 3; 155. 4. This construction results from the combination of three common rules of composition, viz. (1) that the clause containing γάρ may precede the clause which it explains, (2) that the subject of the main clause should for the sake of clearness and connection come as early as possible in the sentence, (3) that a noun or pronoun, when separated from the clause to which it belongs, follows if possible the construction of the nearest intervening clause.

εἰ] 'To think that.' The use of εἰ after θαυμάζω and kindred verbs implies that the news is viewed as too good (or bad) to be true.

ἐς μέσ. νέα] 'Amidships:' III. 2, n.

§ 8. νόμον τὸν ὀρθ.] The νόμος was peculiar to the worship of Apollo. The Orthian seems to have been originally accompanied by the flute: possibly Hdt.'s account implies that Arion first adapted it to a stringed instrument (Ab.).

ἐπὶ Ταίναρον. ἀποβάττα δὲ αὐτὸν χωρέειν ἐς Κόρινθον σὺν 10
 τῇ σκευῇ, καὶ ἀπικομενον ἀπηγέσθαι πᾶν τὸ γεγονός. Περί- 11
 ἄνδρον δὲ ὑπὸ ἀπιστίας Ἀρίονα μὲν ἐν φυλακῇ ἔχειν,
 οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμένων· ὥς δὲ ἄρα
 παρῆναι αὐτοὺς, κληθέντας ἰστορέεσθαι εἴ τι λέγοιεν περὶ
 Ἀρίονος. φαμένων δὲ ἐκείνων ὥς εἴη τε σῶς περὶ Ἰταλίν, 12
 καὶ μιν εὖ πρήσσοντα λιποῖεν ἐν Τάραντι, ἐπιφανῆς σφι
 τὸν Ἀρίονα, ὥσπερ ἔχων ἐξέπηδησέ· καὶ τοὺς ἐκπλαγέντας
 οὐκ ἔχειν ἔτι ἐλεγχομένους ἀρνέεσθαι. Ταῦτα μὲν νυν 13
 Κορίνθιοί τε καὶ Λέσβιοι λέγουσι. καὶ Ἀρίονός ἐστι ἀνά-
 θημα χάλκεον οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπέων
 ἄνθρωπος.

25 Ἀλυάττης δὲ ὁ Λυδὸς τὸν πρὸς Μιλησίους πόλεμον
 διενείκας μετέπειτα τελευτᾷ, βασιλεύσας ἔτεα ἑπτὰ καὶ
 πεντήκοντα. ἀνέθηκε δὲ ἐκφυγῶν τὴν νοῦσον (δύτερος οὗτος 2
 τῆς οἰκῆς ταύτης, ἐς Δελφοὺς κρητῆρά τε ἀργύρεον μέγαν
 καὶ ὑποκρητηρίδιον σιδηρεὺς κολλητὸν, θεῆς ἅξιον διὰ πάν-
 των τῶν ἐν Δελφοῖσι ἀναθημάτων, Γλαύκου τοῦ Χίου ποίημα,
 ὃς μόνος δὴ πάντων ἀνθρώπων σιδηροῦ κολλησιν ἐξέυρε.

26 Τελευτήσαντος δὲ Ἀλυάττεω, ἐξεδέξατο τὴν βασιληΐην

§ 11. ὥς...παρῆναι] The inf. in dependent clauses of *oratio obliqua* is common in Greek, though not in Latin. So after ἐπεὶ, ἐς δ', 94. 6, 8; εἰ (unattic), II. 64. 6; ὅκως ('when-ever'), 140. 2. ἰστορ. is passive.

§ 12. περὶ Ἰτ.] 'Somewhere in Italy:' 27. 2; περὶ Αἴγυπτον, III. 61. 1.

ὥσπερ ἔχων] 'Just as he was when.' Thuc. VI. 31. 5, αἰ ἔχοντας τοὺς στρατηγούς ἀπέστειλλε (ἡ πόλις).

§ 13. ἀνάθημα] 'The fable probably arose from this offering, which represents Taras sitting on a dolphin, as he appears on the coins of Tarentum.' Müller, *Gr. Lit.* 1. 271.

CH. 25. § 1. Ἀλυάττης] B.C. 617—560.

μετέπειτα] implies that his death is the next fact worth mentioning, though he reigned for 52 years after

the conclusion of this war.

§ 2. δέυτ. οὗτος] With ἀνέθηκε (II. 68. 5, n.). The reference is to Gyges (πρώτος, 14. 5).

ὑποκρητηρίδιον] The diminutive probably implies that the stand was smaller in circumference than the bowl.

κολλητὸν] 'Inlaid,' Larch.; but more prob. 'welded.' Pausanias (A.D. 160) and Athenaeus (prob. about A.D. 200), who both saw the bowl, give different accounts. Acc. to the former the plates were fastened together οὐ περόναις ἢ κέντροις, μόνη δὲ ἡ κόλλα συνέχει. Bähr.

διὰ πάντων] Hom. II. XII. 104, ἔπρεπε καὶ διὰ πάντων.

μόνος δὴ] Acc. to Stein this means that the art died with Glaucus. More probably it merely implies that his claim to the discovery was questioned in Hdt.'s time.

Κροῖσος ὁ Ἀλυάττω, ἐτέων ἑὼν ἡλικίην πέντε καὶ τριη-
 κοντα· ὃς δὴ Ἑλλήνων πρῶτοις ἐπεθήκατο Ἐφεσίοισι.
 ἔνθα δὴ οἱ Ἐφέσιοι πολιορκούμενοι ὑπ' αὐτοῦ ἀνέθεσαν τὴν
 πόλιν τῇ Ἀρτέμιδι, ἑξαψαντες ἐκ τοῦ νηοῦ σχοινιον ἐς τὸ
 τεῖχος. ἔστι δὲ μεταξύ τῆς τε παλαιῆς πόλιος, ἢ τότε 3
 ἐπολιορκέετο, καὶ τοῦ νηοῦ ἑπτὰ στάδιοι. πρῶτοις μὲν δὴ 4
 τούτοις ἐπεχειρήσε ὁ Κροῖσος, μετὰ δὲ ἐν μέρει ἐκάστοις
 Ἰώνων τε καὶ Αἰολέων, ἄλλοις, ἄλλας αἰτίας ἐπιφέρων, τῶν
 μὲν ἔδυνατο μέζονας παρενύσκειν, μέζονα ἐπαιτιώμενος,
 27 τοῖσι δὲ αὐτῶν καὶ φάυλα ἐπιφέρων. Ὡς δὲ ἀρα οἱ ἐν τῇ 1
 Ἀσίῃ Ἕλληνες κατεστράφατο ἐς φόρον ἀπαγωγῆν, τὸ ἐν-
 θεῦτεν ἐπένοε, νέας ποιήσαντος, ἐπιχειρεῖν τοῖσι νησιω-
 τησι. ἑόντων δὲ οἱ πάντων ἐτοιμῶν ἐς τὴν ναυπηγίην, οἱ 2
 μὲν Βίαντα λέγουσι τὸν Πιρηνέα ἀπικομένον ἐς Σάρδεις, οἱ
 δὲ Πιττακὸν τὸν Μυτιληναῖον, (εἰρομένου Κροίσου) εἴ τι εἴη
 νεώτερον περὶ τὴν Ἑλλάδα, εἰπόντα τάδε, καταπαῦσαι
 τὴν ναυπηγίην. “ὦ βασιλεῦ, νησιῶται ἵππον συνωνέονται
 μυρίην, ἐς Σάρδεις τε καὶ ἐπὶ σὲ ἔχοντες ἐν νῶ στρατευσθαί.
 Κροῖσον δὲ, ἡλιπύσαντα λέγειν ἐκεῖνον ἀληθέα, εἰπεῖν. “Αἱ 3
 γὰρ τοῦτο θεοὶ ποιήσειαν ἐπὶ νόον νησιώτησι, ἐλθεῖν ἐπὶ
 Λυδῶν παῖδας σὺν ἵπποισι.” Τὸν δὲ ὑπολαβόντα φάναι 4

CH. 26. § 1. Κροῖσος] B.C. 560—546.

ὃς δὴ] ‘Who, as I said’ (5. 5; 6. 2). Two sentences are compressed into one: ὃς δὴ Ἑλλήσι ἐπεθήκατο ἐπεθήκατο δὲ πρ. Ἐφ.

§ 2. ἀνέθεσαν] So Polycrates made an offering of the island Rheneia to Apollo, ἀλύσει δήσας πρὸς τὸν Δῆλον, Thuc. III. 104. 4.

§ 3. ἔστι δὲ—στάδιοι] This is called the σχῆμα Πινδαρικόν. The singular idea is not so many στάδιοι, but simply so much intervening space (μῆκος is inserted, II. 6. 1).

§ 4. ἐκάστοις] ‘Each state’ (141. 5; 169. 1; II. 41. 4; 63. 2; 123. 1, n.).

τῶν=‘in whose case.’ Elsewhere (III. 31. 3) παρενύσκειν (like παρ-

ιδεῖν, 37. 2) takes the dative. But here probably παρ-, as in παραγιγνώσκειν, παραλογίζεσθαι, introduces the notion of untruthfulness and deceit (St.). Supply τούτους after ἐπαιτιώμενος.

CH. 27. § 2. Βίαντα] Cf. 170. 1. Acc. to Clinton, Pittacus died B. C. 569.

ἵππον] 179. 3, n.

§ 3. Αἱ γὰρ κ.τ.λ.] Homeric: αἱ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν παραβίην, Od. III. 205; αὐτὰρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσὶ τοῦτο νόημά | πολὺς, Od. XIV. 274.

Λυδῶν παῖδας] ‘An old-fashioned form of expression prob. borrowed from the east.’ St. Here it might be explained by the Homeric ring of the context (cf. ἐπὶ νόον τρέπουσι Αἰθίοπων παῖσι, III. 21. 6), but this

“Ὁ βασιλεῦ, προθυμῶς μοι φαίναι εὐχασθαι νησιώτας
 ἱππευομένους λαβεῖν ἐν ἠπείρῳ, οἰκῶτα ἐλπίζων νησιώτας
 δὲ τί δοκεῖς εὐχασθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα ἐπυθοντό σε
 μέλλοντα ἐπὶ σφίσι ναυπηγεῖσθαι νέας, λαβεῖν ἀρώμενοι
 Λυδοὺς ἐν θαλάσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἠπείρῳ οἰκημένων
 Ἑλλήνων τίσωνται σε, τοὺς σὺ δουλῶσας ἔχεις;” Κάρτα τε 5
 ἡσθῆναι Κροῖσόν τῳ ἐπιλόγῳ· καὶ οἱ (προσφυνῶς γὰρ δόξαι
 λέγειν) πειθόμενοι παύσασθαι τῆς ναυπηγίης. καὶ οὕτω 6
 τοῖσι τὰς νήσους οἰκημένοισι Ἴωσι ξεινίην συνεθήκατο.

28 Χρόνον δὲ ἐπιγινόμενον, κατεστραμμένων σχεδὸν πάντων
 τῶν ἐντὸς Ἀλυσὸς ποταμοῦ οἰκημένων· πλὴν γὰρ Κιλικῶν
 καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ’ ἐωντῷ εἶχε κατα-
 στρέψαμενος ὁ Κροῖσος· εἰσὶ δὲ οἶδε, Λυδοὶ, Φρύγες, Μυσοί,
 Μαριανδυνοὶ, Χάλυβες, Παφλαγόνες, Θρηῖκες οἱ Θυνοὶ τ.
 καὶ Βιθυνοὶ, Κᾶρες, Ἴωνες, Δωριεῖς, Αἰολεῖς, Πάμφυλοι

explanation will not suit I. 86. 2; v. 49. 2. Homer calls the Maeonians (7. 4, n.) ἱπποκορυσταί (prob. from κορύσσω, ‘to equip:’ like χαλκοκορυστής). Cf. 79. 4.

§ 4. ἀρώμενοι] This is the reading of all the good MSS. and must be retained. The difficulties about it are (1) the participial construction, (2) the nom. case, (3) the repetition of the idea contained in εὐχασθαι, which seems to make it impossible for the one word to depend on the other. The simplest explanation is to regard the passage as an instance of ἀνακολουθία. Owing to the intervention of the clause ἐπεὶ τε.. νέας, the writer thinks it necessary to repeat the idea contained in εὐχασθαι, and carelessly does so by adding a participle in the nom., as if the sentence had begun: νησιῶται δὲ ἄρ’ οὐκ εὐχοντο; Translate: ‘and what thinkest thou the islanders wished for more, as soon as they learnt, &c.? Are they not praying to catch the Lydians at sea?’ The most ingenious emendation suggested is αἰωρευμένους, which with λαβεῖν ἐν θαλάσῃ would make a good antithesis to ἱππευομένους λαβεῖν ἐν

ἠπείρῳ above, if there were any authority for this use of the word.

It means ‘fluttering’ at VII. 92. 2.

δουλῶσας ἔχεις] ‘Holdest in slavery.’ Very common in Hdt. (28; 73. 2; 82. 2; 120. 3), and always implying the permanence of the original action or of its effects.

§ 6. οἰκημένοισι] With the construction and meaning of οἰκεῖν. So both Hdt. and Thuc.

CH. 28. εἰσὶ δὲ... Πάμφυλοι] Stein suspects this passage (1) because the Λυδοὶ are mentioned among the κατεστραμμένοι, (2) because Hdt. would also have included the Καύνιοι, Μιλόαι, Λασόνιοι and Ὑγένηες (172. 1; III. 90. 1, 2; VII. 77. 1, 2), (3) because elsewhere (VII. 75. 2) he only specifies Βιθυνοὶ Θρηῖκες, (4) because the Χάλυβες were to the east of the Halys: cf. Grote, *H. G.* II. 433 (III. 340). But we cannot argue from the canon that Hdt. was always perfectly accurate and consistent in his statements. The mention of the Κιλικῶν above is slightly inconsistent with 72. 2, where the Halys is said to flow διὰ Κιλικίαν. The nom. to εἰσὶ is οἱ οἰκημένοι, not οἱ κατεστραμμένοι.

29 κατεστραμμένων δὲ τούτων, καὶ προσεπικτωμένον Κροΐσου ἱ
 Λυδοῖσι, ἀπικνεύονται ἐς Σάρδις ἀκμαζούσας πλούτῳ ἄλλοι
 τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, οἱ τούτῳ τὸν
 χρόνον ἐτύγχανον ἔοντες, ὡς ἕκαστος αὐτῶν ἀπικνεύετο· καὶ 2
 δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελευ-
 σαι ποιήσας ἀπεδημήσεε ἕτα δέκα, κατὰ θεωρίας προφασιν
 ἐκπλώσας, ἵνα δὴ μὴ τίνα τῶν νόμων ἀναγκασθῇ λύσαι
 τῶν ἔθετο. αὐτοὶ γὰρ οὐκ οἰοί τε ἦσαν αὐτὸ ποιῆσαι Ἀθη- 3
 ναῖοι· ὀρκίοισι γὰρ μεγάλοισι κατείχοντο, δέκα ἕτα χρη-
 30 σεσθαι νόμοισι τοὺς ἄν σφι Σόλων θῆται. (Αὐτῶν δὴ ὧν ἱ
 τούτων) καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν ἐς
 Αἴγυπτον ἀπίκητο παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδις παρὰ
 Κροΐσον. ἀπικόμενος δὲ ἐξείνιζετο ἐν τοῖσι βασιληῖοισι 2
 ὑπὸ τοῦ Κροΐσου· μετὰ δὲ ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύ-
 σαντος Κροΐσου, τὸν Σόλωνα θεραπόντες περιήγον κατὰ
 τοὺς θησαυροὺς, καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε
 καὶ ὄλβια. θηησαμένον δὲ μιν τὰ πάντα καὶ σκεψάμενον, 3
 ὥς οἱ κατὰ καιρὸν ἦν, εἶρετο ὁ Κροῖσος τάδε· “Ξεῖνε Ἀθη- 4
 ναῖε, παρ’ ἡμέας γὰρ περὶ σέο λόγος ἀπίκται πολλὸς, καὶ
 σοφίης εἵνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῶν γῆν

CH. 29. § 1. δὲ resumes after the parenthesis.

προσεπικτωμένον] Notice the change of tense: ‘while he was still adding to the Lydian possessions.’

οἱ πάντες] ‘The whole body of sages,’ in apposition with ἄλλοι (= ‘besides’). οἱ ἄλλοι π. would have marked more definitely that Solon was included in the class. The indignation of the pseudo-Plutarch at the use of the word σοφισταί here (τῶν ἑπτασοφῶν, οὓς οὗτος σοφιστὰς προσεῖπε, *de Herod. malign.* 15) is of course misplaced. Pythagoras is called a σοφιστής, IV. 95. 2: cf. II. 49. 3. Stein however suggests a touch of sarcasm in ἀκμαζούσας πλούτῳ,—‘the wealth attracted them.’

ὡς ἕκαστος] limits of πάντες, ‘ut eorum quisque adveniebat, pro se quisque.’ Wytt.

§ 2. Σόλων] ‘Irreconcilable with chronology’ Grote. See *H. G.* II. 346 (III. 201), n. ‘There may perhaps have been an interview between Solon and Croesus in B. C. 570, but it cannot be the interview described by Hdt.’

πρόφασιν] Not ‘pretext’ (cf. τῆς θεωρίας εἵνεκεν, 30. 1), but ‘occasion’ (II. 161. 3, n.).

ἔθετο] The middle voice, because Solon was a citizen of the state for which he legislated.

CH. 30. § 1. τῆς θ.] The article, because of the previous mention of θεωρίῃ. Amasis began to reign B. C. 569.

§ 4. σοφίης ἔν.] εἵνεκεν here has prob. got into the text from θεωρ. εἵνεκεν in the following line. Cf. VI. 86. 6, τῆς σῆς δικαιοσύνης ἦν λόγος πολλός, VI. 86. 6 (St.).

πολλὴν θεωρίας εἵνεκεν ἐπελήλυθας· νῦν ὦν ἡμέρος ἐπεί-
 ρεσθαί μοι ἐπῆλθε, εἰ τινα ἤδη πάντων εἶδες ὀλβιώτατον.
 Ὁ μὲν, ἐλπίζων εἶναι ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπει-
 ρώτα. Σόλων δὲ, οὐδὲν ὑποθώπενσας, ἀλλὰ τῷ ἔοντι χρῆσα-
 μενος, λέγει· “Ὁ βασιλεῦ, Τέλλον Ἀθηναῖον.” Ἀποθων-
 μασας δὲ Κροῖστος τὸ λεχθέν εἶρετο ἐπιστρεφένως· “Κοίη δὴ
 κρίνεις Τέλλον εἶναι ὀλβιώτατον;” Ὁ δὲ εἶπε· “Τέλλω
 τοῦτο μὲν, τῆς πόλιος εὐήκουσής, παῖδες ἦσαν καλοὶ τε
 καγαθοὶ, καὶ σφί εἶδε ἀπασὶ τέκνα ἐκγεγνημένα καὶ πάντα
 παραμεινάντα· τοῦτο δὲ τοῦ βίου εὐήκοντι, ὥς τὰ παρ’ ἡμῖν,
 τελευτῇ τοῦ βίου λαμπροτάτη ἐπεγένετο. γενομένης γὰρ
 Ἀθηναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι,
 βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε
 κάλλιστα. καὶ μιν Ἀθηναῖοι δημοσίῃ τε ἔθαψαν αὐτοῦ,
 τῇ περ ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

31 Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρεψάτο ὁ Σόλων τὸν
 Κροῖσον, εἶπας πολλὰ τε καὶ ὀλβία, ἐπειρώτα τινα δευτέρον
 μετ’ ἐκείνον ἰδοι, δοκῶν παγχυ δευτερεία γῶν οἴσεσθαι.
 ὁ δὲ εἶπε· “Κλέοβιν τε καὶ Βίωνα. τούτοισι γὰρ, εὐοῖσι
 γένος Ἀργείοισι, βίος τε ἀρκέων ὑπὴν, καὶ πρὸς τούτῳ, ῥώμῃ
 σώματος τοιγὰρ· ἀεθλοφόροι τε ἀμφοτέροι ὁμοίως ἦσαν, καὶ

γῆν πολλήν] Hom. *Od.* II. 364,
 ἵνα πολλὴν ἐπὶ γαῖαν.

§ 5. νῦν ὦν] answers γὰρ above.

εἰ τινα] contains the two questions
 ‘whether?’ and ‘whom?’

§ 7. κοίη] For κῆ (πῆ), as κοῖος
 stands for τίς (39. 2).

§ 8. τοῦτο μὲν] This redundant
 use of τοῦτο for the sake of empha-
 sis (= ‘here’s one thing’) is analo-
 gous to the insertion of ὁ before δέ
 (107.4). See also notes, 124.3; II. 68.5.

εὐήκοντι] takes the gen. (= ‘in
 respect of’) on the analogy of εὐ-
 χεῖν. Cf. 149. 2; πῶς ἀγώνος ἤκο-
 μεν; Eur. *El.* 751. In Attic prose
 we have εὐ (καλῶς) φέρεσθαι (Thuc.
 II. 60. 3; V. 16. 1).

ὡς τὰ παρ’ ἡμῖν] i. e. at Athens,
 or in Greece: τῇ Ἑλλάδι πενήθι ἀέ-
 κότε συντροφός ἐστι, VII. 102. 1.

§ 9. ἀστυγείτονας] The Mega-

rians (Bähr). Solon distinguished
 himself in the war between Athens
 and Megara for the possession of
 Salamis (cf. εἶδες, § 5). Grote *H. G.*
 II. 297 (III. 123).

§ 10. δημοσίῃ] Thuc. says that
 this was an old custom at Athens:
 τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ
 ταφὰς ἐποιήσαντο, II. 34. 1; τοῖς πά-
 λαι, *ib.* 35. 6.

CH. 31. § 1. τὰ κατὰ τὸν T.]
 ‘When S. in the matter of T. had
 led C. on,’ sc. ἐπερωτᾶν. Schäfer
 explains: ‘had put C. to flight:’
 but the middle (as we see from the
 Homeric use) would mean rather
 ‘to turn and flee.’ Prob. πολλὰ τε
 καὶ ὁ. (cf. πάντα καλά, 32. 8) is a
 predicate, τὰ κατὰ τὸν T. having to
 be supplied with εἶπας.

§ 2. ὑπὴν] ὑπ., as in ὑπάρχειν.

τοιγὰρ] Repeated by ὅδε (17. 2, n.).

δὴ καὶ λέγεται ὅδε ὁ λόγος. εὐούσης ὀρθῆς τῇ Ἑρῇ τοῖσι 3
 Ἀργεῖοισι ἐδέε πάντως τὴν μητέρα αὐτῶν ζευγεῖ κομισθῆναι
 ἐς τὸ ἰόν. οἱ δέ σφι βῶες ἐκ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν
 ὥρῃ ἐκκλησήμενοι δὲ τῇ ὥρῃ οἱ νεηνῖαι, ὑποδύντες αὐτοὶ ὑπὸ
 τὴν ζευγλὴν, εἰσκον τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δέ σφι
 οἰχέτο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τεσσέρακοντα 4
 διακομισαντες ἀπίκοντο ἐς τὸ ἰόν· ταῦτα δέ σφι ποιήσασιν,
 καὶ ὀφθῆισι ὑπὸ τῆς πανηγύριος τελευτῇ τοῦ βίου ἀρίστη
 ἐπεγενετο. διέδεξε τε ἐν τουτοῖσι ὁ θεὸς, ὡς ἄμεινον εἴη 5
 ἀνθρώπῳ τεθναίνει μᾶλλον ἢ ζῶειν. Ἀργεῖοι μὲν γὰρ 6
 πέρισταντες ἐμακαρίζον τῶν νεηνίων τὴν ῥώμην, αἱ δὲ
 Ἀργεῖαι, τὴν μητέρα αὐτῶν, οἶον τέκνων ἐκურσε. ἡ δὲ 7
 μήτηρ περιχαρὴς εὐούσα τῷ τε ἔργῳ καὶ τῇ φήμῃ, στᾶσα
 ἀντίον τοῦ ἀγαλματος, εὐχέτο, Κλεόβι τε καὶ Βίτωνι, τοῖσι
 ἐωυτῆς τέκνοισι, οἱ μιν ἐτίμησαν μεγάλως, δουναι τὴν θεὸν
 τὸ ἀνθρώπῳ τυχεῖν ἀρίστου ἐστὶ. μετὰ ταύτην δὲ τὴν 8
 εὐχὴν, ὡς ἐβυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν
 αὐτῷ τῷ ἰρῷ οἱ νεηνῖαι, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει
 τούτῳ ἐσχόντο. Ἀργεῖοι δὲ σφεων εἰκόνας ποιησάμενοι 9
 ἀνέθεσαν ἐς Δελφοὺς, ὡς ἀνδρῶν ἀρίστων γενομένων."

§ 3. ἔδεε π. τὴν μ.] She was priestess of Hera.

οἱ δέ σφι β.] I. 4, n.

ἐκκλ. τῇ ὥρῃ] 'Since the time barred them from delay,' *tempore exclusi*, Caes. B. G. VII. 11. 5.

§ 4. τελευτῇ] Cf. τελευτῇ τοῦ βίου λαμπροτάτῃ (30. 8). Both stories thus illustrate the necessity of 'looking to the end' (32. 16).

§ 5. ὁ θεός] Not any particular god, but a personification of τὸ θεῖον (210. 1, n.). Cf. 32. 17; II. 132. 2. Elsewhere we have the article omitted, σὺν θεῷ, 86. 3; κατὰ δαίμονα, III. 2.

μᾶλλον] is redundant (cf. 32. 8).

§ 6. ῥώμην] Some MSS. read γνώμην, 'pium in matrem studium.' But Schw. points out that ῥώμην is more appropriate to the antithesis evidently intended between the praises of the Ἀργεῖοι and Ἀργεῖαι.

οἶον = ὅτι τοιοῦτον, the phrase

arising from a mixture of *oratio recta* and *obliqua*. Cf. ἀγανάκτησιν ἔχει ὑπ' οἶον κακοπαθεῖ, Thuc. II. 41. 3. Similarly the Homeric phrase, οἷα ἀγορεύεις (e.g. *Od.* IV. 611) arises from an attempt to make a clause which is subordinate in sense, coordinate in construction.

§ 7. Κλεόβι.] So ἀχάρι, 41. 1; Λυγδάμῃ, 64. 2.

§ 8. ἐν τ. τ. ἔσχ.] 'They never rose again, but were held fast in this last sleep.' Cf. ἐν τούτῳ τῷ κακῷ ἐχόμενος, IX. 37. 3. τέλει, sc. τοῦ βίου (τελευτῇ, § 4).

§ 9. εἰκόνας] Distinguish between ἀγάλματα, representations of the gods, ἀνδριάντες, statues in honour of victors in the games, &c. set up in public (gen. not portraits), and εἰκόνας, portrait-statues of distinguished men, gen. dedicated in temples. This is the earliest known instance of the εἰκών.

32 Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι. 1
 Κροῖσος δὲ σπερχθεὶς εἶπε· “ὦ ξεῖνε Ἀθηναῖε, ἡ δὲ ἡμε-
 τερὴ εὐδαιμονία οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν, ὥστε οὐδὲ
 ἰδιωτῶν ἀνδρῶν ἀξιους ἡμέας ἐποίησας;” Ὁ δὲ εἶπε· “ὦ 2
 Κροῖσε, ἐπισταμενόν / με τὸ θεῖον πᾶν ἐὼν φθονερον τε καὶ
 παραχῶδες, ἐπειρωτᾶς ἀνθρωπῶν πρηγματων πέρι; ἐν
 γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν τὰ μὴ τις ἐθέλει,
 πολλὰ δὲ καὶ παθεῖν· ἐς γὰρ ἐβδομηκοντα ἔτεα οὐρον τῆς 3
 ζοῆς ἀνθρώπῳ προτίθημι. οὗτοι ἐόντες ἐνιαυτοὶ ἐβδομη-
 κοντα παρέχονται ἡμέρας δικασίας καὶ πεντακισχιλίας καὶ
 δισμυρίας, (ἐμβολιμῶν μηνὸς μὴ γινομένου.) εἰ δὲ δὴ ἐθέλησει 4
 τοῦτερον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἵνα δὴ αἱ ὥραι
 συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, μηνες μὲν παρὰ τὰ
 ἐβδομηκοντα ἔτεα οἱ ἐμβολιμοὶ γίνονται τριῆκοντα πέντε,
 ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων, χίλια πεντηκοντα. (τούτῶν 5
 τῶν ἀπασέων ἡμερέων, τῶν ἐς τὰ ἐβδομηκοντα ἔτεα ἐουσέων
 πεντηκοντα καὶ δικηκοσιέων καὶ ἑξακισχιλιέων καὶ δισμυριέων,

CH. 32. § 1. ἡ δὲ ἡμ.] δὲ refers to some parallel thought existing in the speaker's mind. We use 'and' in the same way at the beginning of an animated question: cf. 115. 3, 47. 4, n.

τὸ μηδὲν] The class of nothings: 'nothingness.'

§ 2. ἐπιστάμ. με κ.τ.λ.] The same sentiment is put into the mouth of a Persian prince (VII. 10, 13; 46. 6) and of an Egyptian king (III. 40. 3). Cf. I. 5. 7.

τὰ μὴ = τοιαῦτα ὥστε μὴ ἐθέλειν (II. 135. 4).

§ 3. ἔτεα—ἐνιαυτοὶ] Here if there is any difference in meaning at all, ἐνιαυτοὶ would seem to be the more definite word of the two, since ἐνιαυτοὶ form the basis of the calculation. Cf. II. 4. 2. But in the Homeric phrase, ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, ἔτος is the definite year, and ἐνιαυτός merely denotes the natural succession of seasons. The date of the introduction of intercalary months is unknown. The cycle of

two years which Hdt. here adopts was called *τριετηρὶς* (διὰ τρίτου ἔτεος, II. 4. 3), and was subsequently superseded by the *ἐννεαετηρὶς*. *Dict. Ant. Calendarium*.

§ 4. παραγιν.] II. 4. 3, n. παρὰ τὰ ἐβδ.] 'In the course of,' not 'besides' (II. 121. 25).

§ 5. τούτων τῶν ἀπ. κ.τ.λ.] $26250 + 70 = 375$ = the average number of days in a year acc. to Hdt.'s figures. Prob. there is something corrupt, since it is clear from II. 4. 3 (cf. I. 190. 1, n.) that Hdt. knew that the proper number of days in the year was somewhere about 365: but none of the corrections are satisfactory. 'Two inaccuracies produce the error in Hdt.; (1) he makes Solon count his months at 30 days each, whereas the Greek months after the introduction of intercalation were alternately of 29 and 30 days (κόλῳι and πλήρεις); (2) he omits to mention that from time to time the intercalary month was omitted altogether.' Rawlinson.

ἡ ἑτέρα αὐτέωγ τῇ ἑτέρῃ ἡμέρῃ τὸ παραπαν οὐδὲν ὁμοίον
 προσαγει πρηγμα. οὕτω ὦν, ὦ Κροῖσε, πᾶν ἐστὶ ἄνθρωπος 6
 συμφορῇ. ἐμοὶ δὲ σὺ καὶ πλουτέειν μὲν μέγα φαίναται, καὶ 7
 βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ τὸ εἰρῆε μέ,
 οὐκω σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα
 πυθωμαι. οὐ γάρ τοι ὁ μέγα πλουσιος μάλλον τοῦ ἐπ' ἡμέ- 8
 ρην ἔχοντος ὀλβιωτέρος ἐστὶ, εἰ μὴ οἱ τύχῃ ἐπίσποιτο,
 πάντα καλὰ ἔχοντα, τελευτῆσαι εὖ τὸν βίον. πολλοὶ μὲν
 γὰρ ζάπλουτοι ἀνθρώπων ἀνόλβιοι εἰσι, πολλοὶ δὲ μετρίως
 ἔχοντες βίον εὐτυχεές. ὁ μὲν δὲ μέγα πλούσιος, ἀνόλβιος δὲ, 9
 δυοῖσι προεχει τοῦ εὐτυχεὸς μουνόισι· οὗτος δὲ τοῦ πλουσίου
 καὶ ἀνόλβιου πολλοῖσι. ὁ μὲν ἐπιθυμῖν ἐκτελέσαι, καὶ 10
 αὐτὴν μεγάλην προσπεσοῦσαν ἐνείκει δυνατώτερος, ὁ δὲ
 τοιοῦδε προεχει ἐκείνου· αὐτὴν μὲν καὶ ἐπιθυμῖν οὐκ ὁμοίως
 δυνατός ἐκείνῳ ἐνείκει, ταῦτα δὲ ἡ εὐτυχὴ οἱ ἀπερυκεῖ.
 ἀπῆρος δὲ ἐστὶ, ἀνούσος, ἀπαθὴς κακῶν, εὐπταῖς, εὐειδής. εἰ 11
 δὲ πρὸς τούτοις ἐτι τελευτήσει τὸν βίον εὖ, οὗτος ἐκείνος,
 τὸν σὺ ζητεῖς, ὀλβιος κεκλησθαι ἄξιός ἐστι. πρὶν δ' ἂν 12
 τελευτήσῃ, ἐπισχεῖν, μηδὲ καλέειν κω ὀλβιον, ἀλλ' εὐτυχέα.

§ 6. πᾶν ἐ. ἀνθρ. συμφ.] 'Man is nothing but accident:' αἱ συμφοραὶ τῶν ἀνθρώπων ἀρχοῦσι καὶ οὐχὶ ὠνθρωποι τῶν συμφορέων, VII. 49. 4. Wess. renders, 'omnino homo calamitas est,' but Solon himself allows that some men are happy. πᾶσα συμφ. would have been the regular construction, like ὁ πᾶν' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη, Soph. *El.* 301; χῶνῃρ βῆος ἅπαν, Theocr. 15. 148.

§ 8. τελευτῆσαι] The infin. is added after τύχῃ ἐπίσποιτο by way of explanation, and is thus equivalent to the inf. with ὥστε. So κατέσθαι, 176. 1; εἶναι, II. 121. 6. The antithesis between the ἀνόλβιος and the εὐτυχής in the next sentence is not very sharply defined. Since the εὐτυχής might end miserably, he might turn out to be ἀνόλβιος (§ 11, 12). But if the good fortune of the εὐτυχής is sufficient to ward off ἄτη (§ 10), why should it not be

sufficient to ward off a miserable end? And why should a rich man be ἀνόλβιος, if he can endure great misfortunes, and if it is only after death that a man can properly be called ὀλβιος or ἀνόλβιος? Aristotle criticises Solon's view, *Eth. Nic.* I. 10.

§ 10. οὐκ ὁ δ. ἐ. ἐνείκει] Zeugma for ἐνείκει καὶ ἐκτελέσαι.

ἀπῆρος] The MSS. have ἀπειρος which seems to be 'a gloss on ἀπαθής, and has displaced another adj., possibly εὐπορος.' St.

εὐειδής] illustrates the importance which the Greeks attached to personal beauty. Compare v. 47. 2; IX. 25. 1. Aristotle says οὐ πᾶν εὐδαιμονικὸς ὁ τὴν ἰδέαν παναισχῆς (*Eth.* I. 8. 16).

§ 11. οὗτος ἐκείνος] 'This man is worthy to be called that happy man whom thou seekest.'

§ 12. ἐπισχεῖν] The infinitive is said to be more respectful than

- τὰ πάντα μὲν νυν ταῦτα συλλαβεῖν ἄνθρωπον εἶντα ἀδύ- 13
 νατόν ἐστι, ὥσπερ χώρη οὐδεμία καταρκεῖ πάντα ἐωυτῇ
 παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει, ἑτέρου δὲ ἐπιδέεται· ἡ δὲ
 αὖ τὰ πλείστα ἔχει, ἀρίστη αὕτη. ὥς δὲ καὶ ἀνθρώπου 14
 σῶμα ἐν οὐδὲν αὐταρκές ἐστι· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ
 ἐνδέες ἐστι. ὅς, δ' αὖ αὐτῶν πλείστα ἔχων διατελεῖ, καὶ 15
 ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ
 οὐνομα τοῦτο, ὦ βασιλεῦ, δίκαιός ἐστι φέρεσθαι. σκοπέειν 16
 δὲ χρὴ παντὸς χρημάτων τὴν τελευτήν, κῆ ἀποβήσεται.
 πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρριζούς ἀνέ- 17
 33 τρεψε." Ταῦτα λέγων τῷ Κροίσῳ, οὐ κῶς οὔτε ἐχαρίζετο,
 οὔτε λόγου μιν ποιησάμενος οὐδενὸς αποπεμπεται, κάρτα
 δοξας ἀμαθεῖα εἶναι, ὅς τὰ παρόντα ἀγαθὰ μετεῖς τὴν
 τελευτήν παντὸς χρημάτων ὁρᾶν ἐκέλευε.
 34 Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε ἐκ θεοῦ νέμεσις 1
 μεγάλη Κροῖσον· ὥς εἰκάσαι, ὅτι ἐνόμισε ἐωυτὸν εἶναι
 ἀνθρώπων ἀπάντων ὀλβιωτάτον, αὐτίκα δὲ οἱ εὐδοντι 2
 ἐπέστη ὄνειρος, ὅς οἱ τὴν ἀληθεινὴν ἐφαίνε τῶν μελλόντων
 γενέσθαι κακὰν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο 3
 παῖδες· τῶν οὔτερος μὲν διέφθαρτο· ἦν γὰρ δὴ κωφός· ὁ δὲ
 ἕτερος τῶν ἡλικίων μακρῷ τὰ πάντα πρῶτος· οὐνομα δὲ οἱ 4
 of gen. by her distinguished

the imperative. So Croesus uses it to Cyrus (89. 3), and Demaratus to Xerxes (VII. 209. 9).

§ 14. ἀνθρ. σῶμα ἐν οὐδὲν] 'No single mortal man taken alone.'

§ 16. σκοπέειν δὲ χρὴ] Few passages in Greek literature could be more copiously illustrated than Solon's discourse. The instability of human affairs was a never-failing theme in the Greek drama, and the real nature of happiness, as opposed to good-fortune, was a leading problem of Greek philosophy.

CH. 33. ταῦτα λέγων κ.τ.λ.] As the text stands, λέγων must refer to Solon, δοξας to Croesus; and it seems best to make the change of subject immediately after ἐχαρίζετο. One MS. reads ἀμαθείας, which gets rid of all difficulty. But then how

could the corruption ἀμαθεῖα have arisen? In the second οὐτε, the negative attaches only to the participle. ἀποπέμπεται is the middle: 'sends him from his presence.'

CH. 34. § 1. μετὰ δὲ Σ. οἰχ.] II. 129. 3, n.

ὥς εἰκάσαι] 172. 1, n.

ἐωυτὸν] 4. 2, n.

§ 2. αὐτίκα] 'brings the punishment into near connection with the crime (ὅτι ἐνόμισε κ.τ.λ.).' St.

ἐπέστη] implies a personification of ὄνειρος, a dream-spirit. Hom. II. II. 16, 20, βῆ δ' ἄρ' ὄνειρος...σῆ δ' ἄρ' ὑπὲρ κεφαλῆς.

ἐφαίνε] The imperfect, because it was in vain (45. 3; 91. 4; 210. 1).

§ 3. κωφός] Prob. here = 'deaf and dumb' (38. 3, n.), but elsewhere in Hdt. = 'dumb' (47. 4; IV. 200. 4).

ἦν Ἄτυς, τοῦτον δὲ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ
 ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρῇ βληθέντα. ὁ δὲ ἐπεὶ 5
 τε ἐξεγέρθη, καὶ ἐωντῷ λόγον ἔδωκε, καταρρωδῆσας τὸν
 ὄνειρον, ἄγεται μὲν τῷ παιδί γυναικα, ἐωθота δὲ στρατηγείειν
 μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο πρήγμα ἐξέπεμπε.
 ἀκόντια δὲ καὶ δοράτια, καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται
 ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεῶνων ἐκκομίσας, ἐς τοὺς
 θαλάμους συνένησέ, μὴ τι οἱ κρεμαμένον τῷ παιδί ἐμπέσῃ.
 35 Ἐχοντας δὲ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γαμὸν, ἀπικνεύεται ἐς 1
 τὰς Σάρδεις ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας
 ἐὼν, Φρυξ μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆϊου. παρελθὼν 2
 δὲ οὗτος ἐς τὰ Κροίσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους
 καθαρσίον ἐδέετο κυρῆσαι. Κροῖσος δὲ μιν ἐκάθηρε. ἔστι
 δὲ παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλήσι.
 ἐπεὶ τε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο 3
 ὁκοθεν τε καὶ τίς εἴη, λέγων τάδε· “Ὁνθρώπε, τίς τε ἐὼν
 καὶ κοθεν τῆς Φρυγίης ἦκων, ἐπίστιος ἐμοὶ ἐγένεο; τίνα τε
 ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;” Ὁ δὲ ἀμείβετο· “Ὁ 4
 βασιλεῦ, Γορδῖεω μὲν τοῦ Μίδεω εἰμι παῖς, οὐνομάζομαι
 δὲ Ἀδρηστος, φόνευσας δὲ ἀδελφεὸν ἐμῶντοῦ ἀέκων παρῆμι
 ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ ἐστερημένος πάντων.”
 Κροῖσος δὲ μιν ἀμείβετο τοῖσδε· “Ἀνδρῶν τε φίλων τυγ- 5

§ 5. ἀγεται] The middle voice is commonly used of the bridegroom: but compare *υἱὲ δὲ Σπάρτηθεν* Ἀλέκτορος ἤγετο κούρην, Hom. *Od.* IV. 10.

μὴ τι οἱ] ‘That he might not have one of them, as it hung, fall down upon his son.’

CH. 35. § 1. οὐ καθαρὸς] ‘Having his hands defiled with blood.’

τοῦ βασ.] Hdt.’s language does not necessarily imply that Phrygia was still under the rule of its native kings. This however might well be the case, notwithstanding its subjugation (ch. 28). Cf. 134. 5, n.

§ 2. παραπλ. ἢ κάθ.] Apollonius Rhodius (IV. 693) describes the ceremony. The suppliant sat in si-

lence on the hearth (ἐπίστιος, § 3). Then the master of the house sacrificed a young pig and sprinkled the hands of the manslayer with its blood, calling at the same time on Zeus Καθάρσιος (cf. 44. 2). See Müller’s *Eumenides*, 52, foll.

§ 3. ἐπελ—ἐποίησε] Before the purification it would not have been lawful to speak. So Orestes says *σιγῇ δ’ ἐτεκτῆναν* ἀπόφθεγτόν μ’, *ὅπως* | *δαίτὸς γενομένην πώματός τ’ αὐτῶν δίχα*, Eur. *Iph. T.* 951.

§ 4. Ἀδρηστος] Hdt. clearly wishes his readers to notice the significance of the name (= ἀφυκτος, see 43. 2). Mure thinks that Ἄτυς also (34. 3) is meant to be significant of ‘the youth under the influence of Ate’ (*Gr. Lit.* IV. 326).

“ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ γενναιότατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκιμέειν· νῦν δὲ ἀμφοτέρων με τούτων ἀποκληΐσας ἔχεις, οὔτε τινὰ δειλίην μοι παριδὼν οὔτε ἀθυμίην. νῦν τε τέοισί με χρὴ 3 ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; κοῖος μὲν τις τοῖσι πολλήτῃσι δόξω εἶναι; κοῖος δέ τις τῇ νεογάμῳ γυναικί; κοῖω δὲ ἐκείνῃ δόξει ἀνδρὶ συνοικέειν; ἐμὲ ὦν σὺ ἢ μέθες ἰέναι ἐπὶ τὴν θήρην, ἣ λόγῳ ἀνάπειςον, ὅπως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα.” Ἀμείβεται Κροῖσος 38 τοῖσδε· “ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι ἱ παριδὼν τοι, ποιέω ταῦτα· ἀλλὰ μοι ὄψις ὀνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς ὧν τὴν ὄψιν ταύτην 1 τὸν τε γάμον τοι τοῦτον ἔσπενυσα, καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων, εἴ πως δυναίμην ἐπὶ τῆς ἐμῆς σε ζῆς διακλέψαι. εἰς γὰρ μοι μῦθος τυγχάνεις 3 ἐὼν παῖς· τὸν γὰρ δὴ ἕτερον, διεφθαρμένον τὴν ἀκοὴν, οὐκ 39 εἶναι μοι λογίζομαι.” Ἀμείβεται ὁ νεηνίης τοῖσδε· “Συγγνώμη μὲν, ὦ πάτερ, τοῖ, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ

had consented to the rest of the request.

ἡμῖν = σοὶ καὶ ἐμοί. The use of ἡμῖν for ἐγὼ does not occur in Homer (Kr.) and is doubtful in Hdt. Cf. 114. 5; 177. 2.

ἀποκλ. ἔχεις] 27. 4, n. οὔτε τινὰ κ.τ.λ.] Soph. O. T. 536, φέρ' ἐπὶ, πρὸς θεῶν, δειλίαν ἢ μωρίαν | ἰδὼν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν;

§ 3. ὄμμασι] Soph. O. T. 1371, ἐγὼ γὰρ οὐκ οἶδ' ὁμμασιν ποιοῖς βλέπων | πατέρα. πότ' ἂν προσείδον.

ἀγορὴν] The Lydians were a commercial people (94. 1), but the sentiment is unmistakably Greek.

φαίνεσθαι] 'With what face is it fitting for me to show myself?'

CH. 38. § 2. τὰ παραλαμβ.] 'The things which are being taken in hand;' on the analogy of παραλαμβάνειν ἀρχήν, λόγον. Blakesley renders: 'to the matter of which news is brought me;' but passages

like 55. 1; II. 19. 2, will hardly justify this meaning where the word is used absolutely.

§ 3. τὴν ἀκοήν] These words have been suspected by Larcher and others as the gloss of a copyist, who was unaware of the first meaning of κωφός (34. 3). They quote in their favour τὰ μὲν ἄλλα ἐπιεικῆς, ἄφωνος δέ, 83. 1; and an assertion of Eustathius (commentator on Homer about A.D. 1160), παρὰ δέ γε τοῖς ὕστερον κωφός ὁ τὴν ἀκοὴν βεβλαμμένος. But κωφός certainly = 'deaf' in the so-called Homeric hymn to Hermes (καὶ τε ἰδὼν μὴ ἰδὼν εἶναι, καὶ κωφός, ἀκούσας, | καὶ σιγᾶν, 92) which though not composed till some time after B.C. 660 (Müller) must be much earlier than Hdt. The words in the text may therefore stand; though if we believe the somewhat improbable story told at 85. 4, we cannot suppose the deafness to have been continuous or complete.

φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμέ τοι δίκαιόν ἐστι φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμέ τελευτήσειν· ὕος δὲ κοῖαι μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρὴ, ἣν σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου τευ ὅ τι τούτῳ ἔοικε, χρῆν δὴ σε ποιέειν τὰ ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπεὶ τε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, 40 μέτεσ με.” Ἀμείβεται Κροῖσος· “ὦ παῖ, ἔστι τῇ με νικᾶς, γνῶμην ἀποφαίνων περὶ τοῦ ἐνυπνίου. ὥς ὦν νενικημένος ὑπὸ σέο μεταγινώσκω, μετήμῃ τε σε ἰέναι ἐπὶ τὴν ἄγρην.”

41 Εἶπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα 1
“Ἀδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε· “Ἀδρηστε, ἐγὼ σε συμφορῇ πεπληγμένον ἀχάρι, τὴν τοι οὐκ ὀνειδίζω, ἐκάθηρα, καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὦν (ὀφείλεις γὰρ, ἐμεῦ προποιοῦσαντος χρηστὰ ἐς 2 σέ, χρηστοῖσί με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ χρηῖζω γενέσθαι ἐς ἄγρην ὀρμεομένου· μή τινες κατ’ ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσει φανέωσι ὕμῖν. πρὸς δὲ τούτῳ 3 καὶ σέ τοι χρεῶν ἐστι ἰέναι ἔνθα ἀπολαμπρύνεαι τοῖσι ἔργοισι· πατρῷόν τε γάρ τοι ἐστὶ, καὶ προσέτι ῥώμη

CH. 39. § 1. τὸ ὄνειρον] A gloss according to Abicht. In this case the relative τὸ would be the object of μανθάνεις and the subject of λέληθε. Cf. 111. 4. But retaining τὸ ὄνειρον we may take the relative as the accus. after λέληθε, = ‘the point in which,’ λέληθε thus having, besides the regular accus. of the person, an irregular accus. of reference or quasi-cognate notion.

§ 2. ποιέειν τὰ π.] The form of expression here possibly implies an unwillingness to use definite language owing to feelings of shame, respect, &c. (91. 5; II. 49. 4). But this does not seem to be the case at I. 206. 1, and we may regard the phrase merely as an example of Hdt.’s simplicity of style, the repetition of the verb with the relative being nothing more than another form of the common cognate accusative.

νῦν] ‘As it is.’ II. 146. 3, n.

CH. 40. ἔστι τῇ] On the analogy of ἔστιν ὅτε, this must = ‘quodammodo,’ ‘aliquatenus.’ Croesus consents reluctantly, being only partially convinced by the reasoning of Atys with regard to the dream. Schw. suggests ἔστι τῇ (= ταύτῃ) με νικᾶς, ‘it is so: in this thou overcomest me.’ But this is extremely harsh. Krüger renders ‘in one respect,’ i.e. by giving an explanation of the dream.

CH. 41. § 1. ἀχάρι] 31. 7, n.

§ 2. ἐπὶ δηλήσει] ‘To harm you,’ ἐπὶ denoting the intention of the κλῶπες. Cf. ἐπὶ λύμῃ, II. 121. 26.

§ 3. σέ τοι] τοι here has ‘its original demonstrative force’ (Madv. G. S. App. 252):= ‘thee there,’ i.e. ‘thee above all,’ like σέ τοι, σὲ κρῖνω, ναὶ σέ, Soph. El. 1445.

42 ὑπάρχει." Ἀμείβεται ὁ Ἄδρηστος· "ὦ βασιλεῦ, ἄλλως ἢ
μὲν ἔγωγε ἂν οὐκ ἦῖα ἐς ἄθλον τοιόνδε· οὔτε γὰρ συμφορῇ
τοιῇδε κεχρημένον οἶκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας
ἵεναι, οὔτε τὸ βούλεσθαι πάρα· πολλαχῇ τε ἂν ἴσχον ἐμεω-
τὸν. νῦν δὲ, ἐπεὶ τε σὺ σπείδεις, καὶ δεῖ τοι χαρίζεσθαι 2
(ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἐτοῖμος
ταῦτα. παῖδά τε σὸν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα
τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν."

43 Τοιούτοισι ἐπεὶ τε οὗτος ἀμείψατο Κροῖσον, ἦϊσαν μετὰ ἢ
ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίησι καὶ κυσί. ἀπικόμενοι 2
δὲ ἐς τὸν Οὐλυμπον τὸ ὄρος, ἐζήτεον τὸ θηρίον· εὐρόντες δὲ
καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξείνος,
οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἄδρηστος,
ἀκοντίζων τὸν ἵν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου
παιδός. ὁ μὲν δὴ βληθεὶς τῇ αἵχμῃ ἐξέπλησε τοῦ ὀνείρου
τὴν φήμην. ἔθεε δὲ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός·
ἀπικόμενος δὲ ἐς τὰς Σάρδεις τὴν τε μάχην καὶ τὸν τοῦ 3
44 παιδὸς μόρον ἐσήμηνέ οἱ. Ὁ δὲ Κροῖσος, τῷ θανάτῳ τοῦ ἢ
παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο, ὅτι μιν
ἀπέκτεινε, τὸν αὐτὸς φόνου ἐκάθηρε. περιημεκτέων δὲ τῇ 2
συμφορῇ δεινῶς ἐκάλεε μὲν Δία Καθάρσιον, μαρτυρόμενος
τὰ ὑπὸ τοῦ ξείνου πεπονθὼς εἶη· ἐκάλεε δὲ Ἐπίστιόν τε καὶ
Ἑταιρήϊον, τὸν αὐτὸν τοῦτον οὐνομάζων θεόν, τὸν μὲν

CH. 42. § 1. ἐς ὁμήλ.] 'Into the company of his fellows.' This use of ἐς implies that the persons are taken as representing a definite body or place: e.g. ἐς τοὺς δικαστάς = ἐς τὸ δικαστήριον.

ἂν ἴσχον] Supply εἰ τὸ βούλεσθαι παρῇν (Ab.), or more simply ἄλλως, as above, and translate πολλαχῇ 'on many grounds.' There is some authority for ἀνίσχον, 'often before (in like cases) did I restrain myself.'

§ 2. τοῦ φ. εἵνεκεν] 'So far as his protector avails:' θάρσειε τούτου εἵνεκεν, III. 85. 4. The irony of φυλάσσοντος is Sophoclean. See e.g. O. T. 246, foll.

CH. 43. § 2. καθαρθεὶς] Cf. θαφθῆναι, II. 81. 4. The second aspirate not being part of the root, the first aspirate is not changed. Jelf, G. G. 31.

καλ. δὲ Ἄδρ.] See note 35. 4. τοῦ μὲν] Hom. II. VIII. 119, καὶ τοῦ μὲν ῥ' ἀφάρμαρτεν, ὃ δ' ἠνίοχον ...βᾶλε.

CH. 44. § 1. μᾶλλον τι] 'Alquanto magis,' i.e. than he would otherwise have done (98. 7; 114. 4). For τι see 56. 1.

§ 2. τὸν αὐτὸν τοῦτον] So we have Ζεὺς Ἐλευθέριος, III. 142. 2; Ἐρκεῖος (the household god), VI. 68. 1, 'a small proportion of his thousand surnames,' Grote.

Ἐπίστιον καλέων, διότι δὴ οἰκίδισι ὑποδεξάμενος τὸν ξεῖνον, φονέα τοῦ παιδὸς ἐλάνθανε βόσκων· τὸν δὲ Ἑταιρήϊον, ὡς
 45 φύλακα συμπέμφας αὐτὸν, εὐρήκοι πολεμιώτατον. Παρήσαν
 οἱ δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρὸν, ὅπισθε δὲ εἶπετό
 οἱ ὁ φονεὺς. στὰς δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἑω-
 τὸν Κροῖσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάξαι μιν
 κελεύων τῷ νεκρῷ· λέγων τήν τε προτέρην ἑωυτοῦ συμφορὴν,
 καὶ ὡς ἐπ' ἐκείνῃ τὸν καθήραντα ἀπολωλεκὼς εἶη, οὐδὲ οἱ εἶη
 βιώσιμον. Κροῖσος δὲ τοιούτων ἀκούσας τὸν τε Ἀδρηστον
 κατοικτεῖρει, καίπερ ἑὼν ἐν κακῷ οἰκῆτῳ τοσοῦτῳ, καὶ λέγει
 πρὸς αὐτόν· “Ἐχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην,
 ἐπειδὴ σεωυτοῦ καταδικάζεις θάνατον. εἰς δὲ οὐ σύ μοι
 3 τοῦδε τοῦ κακοῦ αἵτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσαιο, ἀλλὰ
 θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα
 ἔσεσθαι.” Κροῖσος μὲν νυν ἔθαψε ὡς οἶκός ἦν τὸν ἑωυτοῦ
 παῖδα. Ἀδρηστος δὲ ὁ Γορδῖεω τοῦ Μίδεω, οὗτος δὴ ὁ
 4 φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ
 καθήραντος, ἐπεὶ τε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ
 σῆμα, συγγινωσκόμενος ἀνθρώπων εἶναι τῶν αὐτὸς ἦδεε
 βαρυσυμφορώτατος, ἑωυτὸν ἐπικατασφάζει τῷ τύμβῳ. Κροῖ-
 σος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ κατήστο, τοῦ παιδὸς
 ἐστερημένος.

46 Μετὰ δὲ ἡ Ἀστυάγεος τοῦ Κναξάρεω ἡγεμονίῃ κατααιρε-
 θείσα ὑπὸ Κύρου τοῦ Καμβύσεω, καὶ τὰ τῶν Περσέων
 πρήγματα αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέπαυσε·

εὐρήκοι] ‘The perf. subj. and opt. are often found even in the case of perfects which have not the signification of the present.’ Krüger.

CH. 45. § 1. μιν] II. 5, π. οὐδὲ] For καὶ οὐ, there being no previous negative notion expressed.

§ 3. οὐ σύ μοι] Hom. II. III. 164, οὐτι μοι αἰτίη ἔσσι· θεοὶ νύ μοι αἵτιοι εἰσιν.

ὡς οἶκός] Possibly this means ‘as became a king’s son.’ The tomb of Croesus’ father was a grand ἔργον (93. 1). Or else it simply = ‘as was natural,’ ἔθαψε serving to introduce τὸ σῆμα below.

§ 4. φονεὺς δὲ τοῦ καθ.] Not to be taken literally. So Oedipus says to Creon, ἵκου φονεὺς ὢν τοῦδε τάνδρός (= ἐμοῦ) Soph. O. T. 534; and to Polynices, ζῶ σοῦ φόνεως μεμνημένος (as my murderer), O. C. 1361. (St). Cf. ἀπολωλεκὼς above, § 1.

ἡσυχίῃ τῶν] Cf. ἡσυχ. τῆς πολιορκίης, ‘peace from the siege,’ VI. 135. 2; ἡσυχία ἐκείνων, Plat. Rep. 566. e. ‘The genitive is objective, ἡσυχίῃ being equivalent to κατὰπαν- σις.’ St.

CH. 46. § 1. ἡ Ἀστυάγ. κ.τ.λ.] Below, chs. 107—129.

ἐνέβησε δὲ ἐς φροντίδα, εἴ πως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν αὐξανομένην τὴν δύναμιν. Μετὰ ὧν τὴν διάνοιαν ταύτην αὐτίκα ἀπεπειρᾶτο τῶν μαντητῶν τῶν τε ἐν Ἑλλησι καὶ τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλη, τοὺς μὲν ἐς Δελφοὺς ἵεναι, τοὺς δὲ ἐς Ἄβας τὰς Φωκέων, τοὺς δὲ ἐς Δωδώνην· οἱ δὲ τινες ἐπέμποντο παρά τε Ἀμφιάρεων καὶ παρὰ Τροφώνιον· οἱ δὲ, τῆς Μιλησίης ἐς Βραγχίδας. ταῦτα μὲν νυν τὰ Ἑλληνικὰ μαντήϊα, ἐς τὰ ἀπέπεμψε μαντευσόμενος Κροῖσος. Λιβύης δὲ παρὰ Ἀμμωνα ἀπέστειλε ἄλλους χρησομένους. διέπεμπε δὲ πειρεώμενος τῶν μαντητῶν ὅτι φρονέοιεν ὥς, εἰ φρονέοντα τὴν ἀληθείην εὐρεθείη, ἐπείρηταί σφεα δεύτερα πέμπων, 47 εἰ ἐπιχειροί ἐπὶ Πέρσας στρατεύεσθαι. Ἐντειλάμενος δὲ τοῖσι Λυδοῖσι τάδε ἀπέπεμπε ἐς τὴν διάπειραν τῶν χρηστηρίων ἀπ' ἧς ἂν ἡμέρης ὀρμηθέωσι ἐκ Σαρδίων, ἀπὸ ταύτης ἡμερολογέοντας τὸν λοιπὸν χρόνον, ἑκατοστῇ ἡμέρῃ χρᾶσθαι τοῖσι χρηστηρίοις, ἐπειρωτέοντας ὅτι ποίεων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος ὁ Ἀλυάττεω. ἄσσα δ' ἂν ἕκαστα τῶν χρηστηρίων θεσπίσῃ, συγγραψάμενους ἀναφέρειν παρ' ἐωυτόν. Ὅτι μὲν νυν τὰ λοιπὰ τῶν χρηστηρίων ἐθέσπισε, 3 οὐ λέγεται πρὸς οὐδαμῶν· ἐν δὲ Δελφοῖσι ὥς ἐσηλθον τά-

ἐνέβησε] Transitive.

καταλαβεῖν] This (= *occupare*) is better than *καταβαλεῖν*. Croesus had not yet formed the idea of crushing the Persian power: compare 53. 2 with 54. 1.

§ 2. τοῦ ἐν Λιβύῃ.] 'The one in L.' In Egypt there were numerous oracles (II. 83. 2), but as Hdt. is here probably speaking of the country (not the continent) of Libya, this passage does not bear upon the question whether he included Egypt in the African continent. See II. 17. 2, note. Three of the Greek oracles mentioned here belong to Apollo, those at Delphi and Abae, and the oracle of the Branchidae (see note, 92. 2). The Dodonaean oracle belonged to Zeus (II. 55. 4). The oracles of Amphiaraus and Trophonius

(VIII. 134) were the most important among those belonging to heroes. Besides these Hdt. elsewhere mentions oracles of Apollo at Patara (I. 181. 2), Telmessus (I. 78. 2), Ismenion (VIII. 134. 2), and Ptoon (VIII. 135. 1), and an oracle of Zeus at Olympia (VIII. 134. 2).

ἵεναι] Cf. *τελευτῆσαι*, 32. 8, n.

§ 3. Ἀμμωνα] See II. 42. 7.

ὅτι φρονέοιεν] 'what manner of wisdom they had.'

δύετρα] Cf. 4. 3, n.

ἐπιχειροί] The opt. is used as the form which the deliberative subj. assumes in *oratio obliqua* in past time (53. 1, n.).

CH. 47. § 1. ἀπ' ἧς] i.e. ἀπὸ ταύτης ᾗ.

§ 3. μέγαρον = *αἶδυτον*, 159. 5, note.

χιστα ἐς τὸ μέγαρον οἱ Λυδοὶ χρησόμενοι τῷ θεῷ, καὶ ἐπειρώτεον τὸ ἐντεταλμένον, ἡ Πυθίη ἐν ἑξαμέτρῳ τόνῳ λέγει τὰδε·

Οἶδα δ' ἐγὼ ψάμμον τ' ἀριθμὸν καὶ μέτρα θαλάσσης, 4
καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω.
Ὅδμή μ' ἐς φρένας ἦλθε κραταιρίνοιο χελώνης
ἐφομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν,
ἧ χαλκὸς μὲν ὑπέστρωται, χαλκὸν δ' ἐπίεσται.

48 Ταῦτα οἱ Λυδοὶ θεσπισάσης τῆς Πυθίης συγγραψάμενοι 1
οἴχοντο ἀπιδόντες ἐς τὰς Σάρδις. ὥς δὲ καὶ ὄλλοι οἱ περι- 2
πεμφθέντες παρήσαν φέροντες τοὺς χρησμούς, ἐνθαῦτα ὁ
Κροῖσος ἕκαστα ἀναπτύσσων ἐπώρα τῶν συγγραμμάτων.
τῶν μὲν δὴ οὐδὲν προσιέτό μιν· ὁ δὲ, ὥς τὸ ἐκ Δελφῶν 3
ἤκουσε, αὐτίκα προσεύχετό τε καὶ προσεδέξατο, νομίσας
μῦνον εἶναι μαντήϊον τὸ ἐν Δελφοῖσι, ὅτι οἱ ἐξευρήκεε τὰ αὐ-
τὸς ἐποίησε. ἐπεὶ τε γὰρ δὴ διέπεμψε παρὰ τὰ χρηστήρια

χρησόμενοι] This verb, which, as the middle voice of *χράω*, properly = 'to have an answer given one,' 'to consult,' here takes a dative on the analogy of *χρῆσθαι*, *uti* (cf. 53. 2; 157. 5). 'Usuri deo' may be a violent expression, as Schw. says, but it would be worse to construct τῷ θεῷ with *ἐσῆλθον ἐς τὸ μέγαρον*.

ἡ Πυθίη] Usually the utterances of the Pythia were recast by the *προφήτης* (VIII. 37. 1; 135. 3; VII. 111. 2) who also wrote down the answer when completed (*συγγραψαμένους* above).

§ 4. Οἶδα δ' ἐγὼ] With δὲ here cf. 174. 6; IV. 159. 3. So we have ἀλλά, I. 55. 2; and καί, VI. 19. 8. Krüger is clearly wrong in comparing these passages with the use of δέ, 32. 1. 'The particle may either imply that the verses cited are a fragment from a longer answer, or more prob. that this answer was preceded by another addressed to another enquirer.' St. Cf. VIII. 135. 2. The oracle could only be consulted on certain fixed days (54.

2, n.), and the *προφήτης* prob. combined into one continuous composition all the answers delivered on any one day. But we find ἀλλά at the commencement of an oracle delivered to Croesus (55. 2) *after* he had acquired the right of *προμαντήη* (54. 2). It is doubtful whether the insertion of these particles can really be explained.

κωφοῦ] 34. 3, n.

φωνεῦντος] Most of the oracles extant are in the Ionic dialect and in hexameters. An exception to the former rule occurs at IV. 157. 3; 159. 3; to the latter at I. 174. 6.

μ' ἐς φρένας] ἐς belongs to ἦλθε (66. 1, n.), *φρένας* being added epexegetically after μ', according to the Homeric usage, e.g. ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν, II. VI. 355.

ἐπίεσται] Sc. ἡ χελώνη. For the metaphor of the coverlet compare λάϊνον ἔσσο χιτῶνα (of being stoned to death) II. III. 57.

CH. 48. § 1. οἴχοντο ἀπιδόντες] Like ἀπαμειβόμενος προσέφη, βῆ δ' ἰέναι.

§ 3. ὁ δέ] See 107. 4, n.

αὐτὸς] 'Added to indicate the

τοὺς θεοπρίπους, φυλάξας τὴν κυρίην τῶν ἡμερέων, ἐμ-
χανήσατο τοιάδε· ἐπινοήσας τὰ ἦν ἀμήχανον ἐξευρεῖν τε καὶ 4
ἐπιφράσασθαι, χελώνην καὶ ἄρνα κατακόψας, ὁμοῦ ἔψее
49 αὐτὸς ἐν λέβητι χαλκῷ, χάλκεον ἐπίθημα ἐπιθείς. Τὰ
μὲν δὴ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη· κατὰ δὲ τὴν
Ἀμφιάρεω τοῦ μαντηίου ἀπόκρισιν, οὐκ ἔχω εἶπαι, ὅ τι
τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἶρόν τὰ νομιζόμενα.
οὐ γὰρ ὦν οὐδὲ τοῦτο λέγεται ἄλλο γε, ἢ ὅτι καὶ τοῦτο
ἐνόμισε μαντήιον ἀψευδὲς ἐκτῆσθαι.

50 Μετὰ δὲ ταῦτα θυσίησι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἰ-
λάσκετο. κτήνέα τε γὰρ τὰ θύσιμα πάντα τρισχίλια

new subject as such.' St. More probably it = 'by himself' or 'with his own hands': cf. ἔψее αὐτὸς below. αὐτὸς thus implies the impossibility of collusion: compare the use of the aorist, διέπεμψε:—he did not devise his plan till *after* the departure of his messengers.

CH. 49. οὕτω τῷ Κρ. ἔχρ.] No satisfactory explanation has been given of this oracle. We may put on one side as capable of explanation (1) those oracles which seem to have led to their own fulfilment (e.g. the one which led to the rise of Psammetichus, II. 147. 4; 151. 4: cf. IV. 163 foll.; V. 42. 2), (2) those which were prob. invented after the occurrence of the event (cf. I. 13. 5), (3) those which merely enforce some moral or religious precept (e.g. that given to Glaucus, VI. 86. 13: cf. I. 19. 5; 159. 8), (4) those which seem to have been given under the direct influence of some political faction (e.g. those circulated by the medising party in Greece: see VIII. 141; Grote, *H. G.* III. 488 (v. 200); cf. also Hdt. v. 63), (5) those which are clearly the result of imposture (e.g. the ambiguous answers given to Croesus, I. 53. 3, and to the Lacedaemonians, I. 66. 3: compare the special pleading at I. 91). Here we must either disbelieve the story altogether, or attribute the answer to

clairvoyance. Prob. Hdt. derived his information from the Delphian priests.

τὰ νομίζου.] Those who consulted the oracle had to sleep in the temple (*κατεκοίμησε ἐς Ἀμφιάρεω*, VIII. 134. 2) and the answer was supposed to be given in a dream.

οὐδὲ τοῦτο] i. e. any more than in the case of the other oracles.

ἄλλο γε, ἢ.] As if *περὶ τούτου* had preceded, ἄλλο ἢ being thus used after the negative adverbially in the sense of *πλήν*. So Thuc. III. 85. 2, ἀπόγνοια τοῦ ἄλλο τι ἢ κρατεῖν virtually = ἀπόγνοια πάντων πλήν τοῦ κρατεῖν. Some commentators make ἄλλο γε depend on *εἶπαι*, placing οὐ γὰρ...λέγεται in a parenthesis. This does not altogether get rid of the *anacoluthon*; but they have in their favour IX. 8. 3.

ἐκτῆσθαι] 'That he had got in this too a true oracle.' Abicht reads *καὶ τούτον*, i. e. Amphiaraus too (as well as Apollo) possessed a true oracle. Cf. II. 174. 3.

CH. 50. § 1. πάντα] 'E quoque genere animantium, quibus sacra fieri solent.' Herm. *ad Viger.* 94. Cf. 163. 2, n.; II. 91. 5. Here it might mean 'a full three thousand' (so often in Hom. with numerals), were it not for the analogy of *πᾶσι δέκα*, IV. 88. 1; IX. 81. 3, where it must = *ἐκάστου γένους*.

ἐθυσε, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους, καὶ φιάλας χρυσέας, καὶ εἴματα πορφύρεα, καὶ κιθῶνας, νήσας πυρὴν μεγάλην, κατέκαιε· ἐλπίζων τὸν θεὸν μᾶλλον τι τούτοις ἀνακτήσεσθαι. Λυδοῖσί τε πᾶσι προεῖπε, θύειν πάντα τινὰ αὐτῶν τούτῳ ὃ τι ἔχοι ἕκαστος. ὥς δὲ ἐκ τῆς θυσιῆς ἐγένετο, καταχεάμενος χρυσὸν ἄπλετον, ἡμιπλίνθια ἕξ αὐτοῦ ἐξήλαυνε, ἐπὶ μὲν τὰ μακρότερα ποιῶν ἑξαπάλαιστα, ἐπὶ δὲ τὰ βραχύτερα τριπάλαιστα, ὕψος δὲ παλαιστιαιᾶ, ἀριθμὸν δὲ ἑπτακαίδεκα καὶ ἑκατὸν· καὶ τούτων ἀπέφθου χρυσοῦ 3 τέσσαρα, τρίτον ἡμιτάλαντον ἕκαστον ἔλκοντα, τὰ δὲ ἄλλα ἡμιπλίνθια λευκοῦ χρυσοῦ, σταθμὸν διτάλαντα. ἐποίητο 4 δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, ἔλκουσιν σταθμὸν τάλαντα δέκα. οὗτος ὁ λέων, ἐπεὶ τε κατεκαίετο ὁ ἐν 5 Δελφοῖσι νηὸς, κατέπεσε ἀπὸ τῶν ἡμιπλινθίων· ἐπὶ γὰρ τούτοις ἴδρυτο· καὶ νῦν κεῖται ἐν τῷ Κορινθίων θησαυρῷ, ἔλκων σταθμὸν ἑβδομον ἡμιτάλαντον. ἀπετάκη γὰρ αὐτοῦ 51 τέταρτον ἡμιτάλαντον. Ἐπιτελέσας δὲ ὁ Κροῖσος ταῦτα 1 ἀπέπεμπε εἰς Δελφούς καὶ τάδε ἄλλα ἅμα τούτοις, κρητῆρας δύο μεγάλῃ μεγάλους, χρύσειον καὶ ἀργύρεον, τῶν ὁ μὲν χρύσεος ἐκέετο ἐπὶ δεξιὰ ἐσιόντι εἰς τὸν νηὸν, ὁ δὲ ἀργύρεος ἐπ' ἀριστερά. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν 2

ἀνακτήσεσθαι] Krüger translates 'win back again,' 'because the doubt implied in his question might have offended the god.' But this seems fanciful. See L. and S. *Lex*.

§ 2. τούτῳ] So the abl. in Latin. 'Cum faciam vitula,' Virg. *Ecl.* III. 77: 'Nunc et in umbrosis Fauno decet immolare lucis, Seu poscat agna, sive malit haedo,' Hor. *Od.* I. 4. 11. Or (less probably) τούτῳ = τῷ θεῷ.

ἐκ.] Cf. 185. 7.

ἄπλετον] Used as we use the word 'immense,' without implying the impossibility of measurement. Hdt. proceeds to mention all the data necessary for a calculation of the exact quantity.

ἐπὶ μὲν τὰ μακρ.] 'On their longer side,' 'lengthwise.'

§ 3. τρίτον ἡμιτ.] 2½ talents.

This correction for *τρία ἡμιτάλαντα* (1½ talents) is most probably right, since Hdt. must have known that gold alloyed with silver (λευκός) is lighter than pure gold.

§ 4. λέοντος] 84. 3, n.

§ 5. κατεκαίετο] B.C. 548. Cf. II. 180. 1.

Ἰδρυτο] The four bricks would form the top of the pedestal. 'The remaining 113 were divided so that the second stage from the top would consist of 15 (= 5 by 3), the third of 35 (= 7 by 5), the fourth of 63 (= 9 by 7).' Abicht.

ἑβδ. ἡμ.] 6½ + 3½ = 10.

CH. 51. § 1. μεγάλῃ] This simply = 'in size.' Cf. *μεγάθῃ μικροί*, II. 74. 1.

ἐσιόντι] 14. 4, n.

§ 2. ὑπὸ] 'Upon occasion of.' See II. 36. 2, n.

κατακαέντα· καὶ ὁ μὲν χρύσεος κεῖται ἐν τῷ Κλαζομενίων
 θησαυρῷ, ἔλκων σταθμὸν ἕννατον ἡμιτάλαντον καὶ ἔτι δυώ-
 δεκα μνέας· ὁ δὲ ἀργύρεος ἐπὶ τοῦ προνηϊοῦ τῆς γωνίης,
 χωρέων ἀμφορέας ἑξακοσίους. ἐπικίρναται γὰρ ὑπὸ Δελφῶν 3
 Θεοφανίοισι. φασὶ δέ μιν Δελφοὶ Θεοδώρου τοῦ Σαμίου
 ἔργον εἶναι· καὶ ἐγὼ δοκέω, οὐ γὰρ τὸ συντυχὸν φαίνεται μοι
 ἔργον εἶναι. καὶ πίθους τε ἀργυρέους τέσσαρας ἀπέπεμψε,
 οἱ ἐν τῷ Κορινθίων θησαυρῷ ἐστᾶσι· καὶ περιρραντήρια δύο 4
 ἀνέθηκε, χρύσεόν τε καὶ ἀργύρεον· τῶν τῷ χρυσῷ ἐπιγέ-
 γραπται ΛΑΚΕΔΑΙΜΟΝΙΩΝ, φαμένων εἶναι ἀνάθημα·
 οὐκ ὀρθῶς λέγοντες. ἔστι γὰρ καὶ τοῦτο Κροίσου. ἐπέ- 5
 γραψε δὲ τῶν τις Δελφῶν, Λακεδαιμονίοισι βουλόμενος
 χαρίζεσθαι· τοῦ ἐπιστάμενος τὸ οὐνομα, οὐκ ἐπιμνήσομαι.
 ἀλλ' ὁ μὲν παῖς, δι' οὗ τῆς χειρὸς ῥέει τὸ ὕδωρ, Λακεδαι-
 μονίων ἐστὶ· οὐ μέντοι τῶν γε περιρραντηρίων οὐδέτερον.
 ἄλλα τε ἀναθήματα οὐκ ἐπίσημα πολλὰ ἀπέπεμψε ἅμα 6
 τούτοις ὁ Κροῖσος καὶ χεύματα ἀργύρεα κυκλοτερέα, καὶ
 δὴ καὶ γυναικὸς εἶδωλον χρύσειον τρίπηχυ, τὸ Δελφοὶ τῆς
 ἀρτοκόπου τῆς Κροίσου εἰκόνα λέγουσι εἶναι. πρὸς δὲ καὶ
 τῆς ἐωυτοῦ γυναικὸς τὰ ἀπὸ τῆς δειρῆς ἀνέθηκε ὁ Κροῖσος
 52 καὶ τὰς ζώνας. Ταῦτα μὲν ἐς Δελφοὺς ἀπέπεμψε. τῷ δὲ

ἐπὶ τοῦ πρ. τῆς γ.] 'At the angle of the fore-court,' i. e. in one of the two corners formed by the two cross walls, between which was the entrance into the *νηὸς* from the fore-court.

§ 3. ἐπικίρναται γὰρ] γὰρ explains how the number of ἀμφοραὶ is known.

Θεοφανίοισι] 'Prob. the spring festival kept by the Delphians in honour of the reappearance of their god (i. e. the sun).' St. Cf. II. 24. 3.

τὸ συντυχὸν] This though predicate retains the article, because without it the participle would lose its idiomatic meaning.

§ 4. περιρραντήρια] Fonts were generally placed at the entrance of temples.

λέγοντες] As if we had had οἱ φασι instead of φαμένων (= φαμένων σφέων).

§ 5. τῶν τις] 71. 2, n.

οὐκ ἐπιμνήσομαι] II. 123. 3, n.

ῥέει τὸ ὕδωρ] Sc. ἐς τὰ περιρραντήρια.

§ 6. οὐκ ἐπίσημα] This probably means 'of no note' (II. 20. 1). But cf. χρυσὸν ἐπίσημον, ἄσημον, IX. 41. 3.

χεύματα] 'Bowls,' L. and S. *Lex*. But χεύμα ought to mean the thing poured, not the receptacle. More probably here it = 'castings,' (Stein). ἀρτήματα χρυδ., II. 69. 2; χεύμα φαεινοῦ κασσιτέροιο, Hom. II. xxiii. 561.

τῆς ἀρτοκόπου] According to Plutarch, she had saved Croesus from being poisoned.

τὰ ἀπὸ τῆς δ.] 'The necklace off his wife's neck.'

Ἀμφιάρεω, πυθόμενος αὐτοῦ τὴν τε ἀρετὴν καὶ τὴν πάθην, ἀνέθηκε σάκος τε χρύσειον πᾶν ὁμοίως καὶ αἰχμὴν στερεὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῇσι λόγχῃσι ἐὸν ὁμοίως χρύσειον τὰ ἔτι καὶ ἀμφοτέρα ἐς ἐμὲ ἦν κείμενα ἐν Θήβῃσι, καὶ Θηβαίων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.

- 53 Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς 1
τὰ ἱρὰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, εἰ
στρατεύηται ἐπὶ Πέρσας Κροῖσος, καὶ εἴ τινα στρατὸν
ἀνδρῶν προσθέοιτο φίλον. Ὡς δὲ ἀπικόμενοι ἐς τὰ ἀπε- 2
πέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο
τοῖσι χρηστηρίοισι λέγοντες· “Κροῖσος, ὁ Λυδῶν τε καὶ
ἄλλων ἐθνέων βασιλεὺς, νομίσας τάδε μαντήϊα εἶναι μούνα
ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἐξευρημάτων,
καὶ νῦν ὑμέας ἐπειρωτᾶ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ
τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον.” Οἱ μὲν ταῦτα 3
ἐπειρώτεον. τῶν δὲ μαντηῶν ἀμφοτέρων ἐς τὸν αἰ γινῶμαι
συνέδραμον, προλέγουσαι Κροίσῳ, ἣν στρατεύηται ἐπὶ Πέρ-
σας, μεγάλην ἀρχὴν μιν καταλῦσαι. τοὺς δὲ Ἑλλήνων

CH. 52. τὴν πάθ.] Acc. to the legend, the earth opened and swallowed him up. Aesch. *Sept.* 583, *ἔγωγε μὲν δὴ τήνδε πικρὴν χθόνα, | μάντις κεκευθὼς πολέμας ὑπὸ χθονός* (in Theban territory).

ὁμοίως] With χρ. πᾶν, ‘of gold, all over alike.’

αἰχμὴν] Properly the point, here used of the whole spear.

τὸ ξυστὸν] The part in apposition with the whole (II. 41. 4, n.). The plural λόγχῃσι denotes that the two ends of the spear are meant, both the point, the λόγχῃ proper (= αἰχμῇ) and the spike, *σανρωτήρ* (VII. 41. 3), or *στυράκιον* (Thuc. II. 4. 3).

καὶ ἀμφοτέρα] 117. 1, n.

καὶ Θηβ.] 102. 4, n.

CH. 53. § 1. στρατεύηται... προσθέοιτο] Both subj. and opt. must have a deliberative sense. For the latter, cf. *εἰ ἐπιχειρέοι*, 46. 3. The exact force of the change of mood is very doubtful. Possibly the optative implies an additional con-

dition, and thus expresses a more remote contingency:—‘and in that case whether he should take to himself.’ See Jelf, *G. G.* 809. 2. G. Hermann (*Opusc.* IV. 90) renders προσθέοιτο ‘an censerent oracula socios adjungi.’ ‘Primo interrogat an debeat proficisci, quae ipsius est deliberatio; deinde, si debeat, an oracula id se velint cum sociis facere, idque est ex oraculorum mente dictum.’ Compare the use of the opt. with *ἴνα*, II. 93. 7, n. But a very possible explanation is simply that in the time of Hdt. grammatical rules had not acquired that fixity, which grammars lay down.

§ 2. ἐς τὰ] Sc. ἱρά.

ἔχρ. τοῖς χρηστ.] 47. 3, n.

τάδε] Notice the plur. So ὑμῖν below = σοι, ὦ Φοῖβε, καὶ σοι, ὦ Ἄμ-φιάρεω. The form of words is one which would only be applicable to both oracles, if consulted together.

§ 3. καταλῦσαι] By the use of the aorist, all reference to time is

- δυνατωτάτους συνεβούλευόν οἱ ἐξευρόντα φίλους προσθέσθαι.
 54 Ἐπεὶ τε δὲ ἀνευερχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, 1
 ὑπερήσθη τε τοῖσι χρηστηρίοις, πάγχυ τε ἐλπίσας κατα-
 λύσειν τὴν Κύρου βασιληΐην, πέμψας αὐτὶς ἐς Πυθῶ Δελ-
 φοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ' ἄνδρα δύο
 στατήρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ τούτων ἔδοσαν 2
 Κροίσῳ καὶ Λυδοῖσι προμαντήϊν καὶ ἀτελείην καὶ προεδρίην,
 καὶ ἐξεῖναι τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν ἐς τὸν αἰὲν
 55 χρόνον. Δωρησάμενος δὲ τοὺς Δελφοὺς ὁ Κροῖσος ἐχρηστη- 1
 ριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τοῦ μαντήϊου
 ἀληθείην, ἐνεφορέετο αὐτοῦ. ἐπειρώτα δὲ τάδε χρηστηρια-
 ζόμενος, εἴ οἱ πολυχρόνιος ἔσται ἡ μουναρχίη. ἡ δὲ Πυθίη 2
 οἱ χρά τάδε·

Ἄλλ' ὅτ' ἂν ἡμίονος βασιλεὺς Μήδοις γένηται,
 καὶ τότε, Λυδὲ ποδαβρὲ, πολυψήφιδά παρ' Ἑρμον
 φεύγειν, μηδὲ μένειν, μηδ' αἰδεῖσθαι κακὸς εἶναι.

- 56 Τούτοις ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλόν τι μάλιστα 1
 πάντων ἦσθη, ἐλπίζων ἡμίονον οὐδαμὰ ἀντ' ἀνδρὸς βασιλεύ-
 σειν Μήδων· οὐδ' ὦν αὐτὸς, οὐδὲ οἱ ἐξ αὐτοῦ, παύσεσθαι

avoided: = 'foretelling to Croesus his overthrow of a great dominion.' The line was Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει (Aristot. *Rhet.* III. 5. 4); rendered by Cicero, 'Croesus Halym penetrans magnam pervertet opum vim' (*De Div.* II. 56).

CH. 54. § 1. Πυθῶ] 'Used instead of Δελφούς, because this latter follows immediately in another sense.' Stein.

κατ' ἄνδρα ἕκαστον] Cf. 9. 5.

§ 2. προμαντήϊν] Other people had to draw lots for precedence in consulting the oracle, which was only open on certain days. Aesch. *Eum.* 32, πάλω λαχόντες, ὥς νομίζεται.

ἀτελείην] This implies that there was a fee for consultation.

προεδρίην] At the Pythian games.

CH. 55. § 2. Ἄλλ' ὅτ' ἂν] See 47. 4, note. For ἡμίονος, see 91. 5.

ποδαβρὲ] The epithet suits the character of the later Lydians. Cf. κοθόρνοους ὑποδέσθαι, 155. 6.

Ἑρμον] See 80. 1.

φεύγειν] 32. 12, n.

CH. 56. § 1. πολλόν τι] A very common use of τι in Hdt. (πολλὸς τις once in Homer, *Il.* VII. 156). Properly τις added to an adj. of quantity or numeral renders it less precise, e.g. ὀλγοὶ τινές, 'some few,' τρεῖς τινές, 'three or so.' But τι is used by Hdt. in these phrases as a pure adverb (we have πολλῶ τι πλείστος, III. 116. 1, instead of πολλῶ τέφω or πολλόν τι), and often derives from the context an emphasizing force: 'something much' = 'very much.' Cf. οὕτω δὲ τι, ὀλίγον τι, 185. 2, 5; μᾶλλον τι, 44. 1; σμικρόν τι, II. 7. 3; ὅσον τι, I. 185. 4.

οἱ ἐξ αὐτοῦ] The nom. (instead of the accus.) owing to αὐτός above.

κοτε τῆς ἀρχῆς. Μετὰ δὲ ταῦτα ἐφρόντιζε ἱστορέων, τοὺς 2
 ἂν Ἑλλήνων δυνατωτάτους ἔοντας προσκτῆσαιτο φίλους.
 ἱστορέων δὲ εὔρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέ-
 χοντας, τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἰωνικοῦ.
 ταῦτα γὰρ ἦν τὰ προκεκριμένα ἔοντα τὸ ἀρχαῖον, τὸ μὲν 3
 Πελασγικόν, τὸ δὲ Ἑλληνικὸν ἔθνος. καὶ τὸ μὲν οὐδαμῇ
 κω ἐξεχώρησε, τὸ δὲ πουλυπλόαντον κάρτα. ἐπὶ μὲν γὰρ 4
 Δευκαλίωνος βασιλέος οἴκεε γῆν τὴν Φθιώτιν, ἐπὶ δὲ Δώρου
 τοῦ Ἑλληνος τὴν ὑπὸ τὴν Ὀσσαν τε καὶ τὸν Οὐλυμπον
 χώραν, καλεομένην δὲ Ἰστιαιώτιν ἐκ δὲ τῆς Ἰστιαιώτιδος
 ὡς ἐξανέστη ὑπὸ Καδμείων, οἴκεε ἐν Πίνδῳ, Μακεδνὸν
 καλεόμενον. ἐνθεῦτεν δὲ αὐτὶς ἐς τὴν Δρυοπίδα μετέβη, καὶ 5
 ἐκ τῆς Δρυοπίδος οὕτως ἐς Πελοπόννησον ἐλθὼν, Δωρικὸν
 ἐκλήθη.

57 Ἦν τινα δὲ γλῶσσαν ἴεσαν οἱ Πελασγοὶ, οὐκ ἔχω 1

§ 2. τοὺς] Hdt. often uses the simple relative in indirect questions, just as conversely he uses ὅστις for ὅς (7. 4). 'The optative with αὖ stands in dependent interrogative sentences which would have the same form in *oratio recta*.' Madv. *G. S.* 137.

§ 3. ταῦτα γὰρ] Two MSS. omit the whole of this passage down to the end of ch. 68. Possibly we have here one of the later additions made by the author to his work.

τὸ μὲν] This in both cases = τὸ Ἰωνικόν. Stein thus sums up the difficulties of the passage:—'If the assertion τὸ μὲν...ἐξεχώρησε is understood of the Πελασγικὸν ἔθνος, it is inconsistent with the accounts given of the early diffusion of the Pelasgi (57. 2, 4); if it be understood of the Ἰωνικὸν ἔθνος, it is inconsistent with the migrations of the Ionians into and out of Attica, (VII. 94; I. 146. 4; 147. 2): if it be restricted to the inhabitants of Attica (cf. VII. 161. 6; Thuc. I. 2. 5) it only applies to them, in so far as they were not of Ionian descent, and does not therefore suit in this connection.' Prob. the third hypothesis is the best. Hdt.'s general assertion

will really only apply to that branch of the so-called Ionian or Pelasgic race which remained in Attica.

§ 4. ἐπὶ μὲν γὰρ κ.τ.λ.] 'This connected account can only be viewed as an attempt to arrange and reconcile various legends. The chain of Olympus is the place in which the Dorians first appear in the history of Greece.' Müller's *Dorians*, I. I. 1. Hellen acc. to the legend had three sons, Dorus Aeolus and Xuthus, this last the father of Achaeus and Ion.

Μακεδνόν] 'The Macedonian dialect was full of primitive Greek words, but there does not appear to be any peculiar connection with the Doric dialect. Prob. Hdt. followed some Macedonian accounts.' Müller.

§ 5. αὐτὶς] With ἐνθεῦτεν. The idea of repetition belongs only to μετέβη, not to ἐς τὴν Δρ.

Δρυοπ[ίδα] The district afterwards called Doris, between Oeta and Parnassus.

οὕτως] 'After all this.'

ἐς Πελ.] The migration which is called in legend the return of the Heracleidae. See Grote, *H. G.* I. 82 (I. 130); Curtius, *Hist. Greece (E. T.)*, I. 109; 162.

ἀτρεκέως εἶπαι. εἰ δὲ χρεῶν ἐστὶ τεκμαιρόμενον λέγειν τοῖσι νῦν ἔτι ἐοῦσι Πελασγῶν, τῶν ὑπὲρ Τυρσηνῶν Κρηστώνα πόλιν οἰκούντων, οἳ ὅμουροί κοτε ἦσαν τοῖσι νῦν Δωριεῦσι καλεομένοισι, οἷκεον δὲ τηνικαῦτα γῆν τὴν νῦν Θεσσαλιῶτιν καλεομένην καὶ τῶν Πλακίην τε καὶ Σκυλάκην 2 Πελασγῶν οἰκισάντων ἐν Ἑλλησπόντῳ, οἳ σύνοικοι ἐγένοντο Ἀθηναίοισι· καὶ ὅσα ἄλλα Πελασγικά ἐόντα πολίσματα τὸ οὐνομα μετέβαλε· εἰ τούτοισι τεκμαιρόμενον δεῖ λέγειν, ἦσαν 3 οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἰέντες. εἰ τοίνυν ἦν καὶ πᾶν τοιοῦτο τὸ Πελασγικόν, τὸ Ἀττικὸν ἔθνος, ἐὼν Πελασ-

CH. 57. § 1. ὑπὲρ Τυρσ. Κρηστώνα] Niebuhr (*Hist. Rome*, I. 34) proposes to read Κροτώνα, i.e. Croton or Cortona in Etruria. But Hdt. mentions a district called Crestonia in Thrace (VII. 124. 3; 127. 2; VIII. 116. 1) and Thuc. places Τυρσηνοὶ in the neighbourhood of Mount Aethos (IV. 109. 4). The main argument in Niebuhr's favour is that these Τυρσηνοὶ were Pelasgi (Thuc. I. c.) and ought therefore to have spoken the same language as the people of Creston, which acc. to Hdt. was not the case (below, § 4). This however is not a sufficient reason for altering the reading of the MSS.

οἳ ὅμουροι] i. e. these Pelasgians formerly occupied Thessalotis (one district of Thessaly) which borders on Histiaeotis, where the Dorians formerly lived (56. 4).

§ 2. Ἑλλησπόντῳ] Placia and Scylace were really on the Propontis, but compare the use of Ἑλλησπόντος, IV. 38. 2.

σύνοικοι ἐγ. Ἀθ.] Cf. II. 51. 2; VI. 137; Thuc. IV. 109. 4.

τὸ οὐνομα μετέβαλε] Changed the name (though they really are Pelasgic).

βάρβαρον γλῶσσαν] Grote rightly points out that these words imply 'a substantive language different from Greek,' *H. G.* II. 46 (II. 354): but the difference need not be greater than that between Latin and Greek, or Anglo-Saxon and English. On the Indo-European origin of

the Pelasgi most modern authorities are agreed. The main difficulty in Hdt.'s account is the relation between the Pelasgi and Hellenes. If the latter were originally a branch of the former (cf. 58. 2), it is not easy to see the force of the sharp contrast which he draws between the two. The explanation prob. is (1) that the term Pelasgic is used by Hdt., both (i.) in a wider sense to denote the whole mass of races, some of which afterwards became Hellenic (so the ancient name of Hellas is said to have been Pelasgia, II. 56. 1), and (ii.) in a narrower sense to denote a special tribe (with a distinct language of its own) which resisted Hellenic influence: (2) that Hdt.'s notion of nationality was different from the modern idea. With him it was a religious question, since every nation derived its origin from some divine or semi-divine ἐπώνυμος. Thus by the adoption of the religious rites (and ἐπώνυμοι) of other tribes it was possible for nations really to *change* (cf. μεταβολὴ ἐς Ἑλλήνας, § 3) their nationality. For a summary of modern theories on the Pelasgi see Smith's *Dict. Geogr.* Add Curtius I. 30, foll.

§ 3. τὸ Ἀττ. ἔθν. κ.τ.λ.] 'The converse conclusion, that the Ἀττικὸν ἔθνος could not have been Pelasgic, would have been more correct.' Stein. But see Curtius, I. 124.

γικόν, ἅμα τῇ μεταβολῇ τῇ ἐς Ἑλληνας καὶ τὴν γλώσσαν μετέμαθε. καὶ γὰρ δὴ οὔτε οἱ Κρηστωνιῆται οὐδαμοῖσι τῶν 4
 νῦν σφέας περιοικούντων εἰσὶ ὁμόγλωσσοι, οὔτε οἱ Πλακι-
 ηνοὶ, σφίσι δὲ ὁμόγλωσσοι· δηλοῦσί τε, ὅτι, τὸν ἡνείκαντο
 γλώσσης χαρακτῆρα μεταβαίνοντες ἐς ταῦτα τὰ χωρία,
 58 τοῦτον ἔχουσι ἐν φυλακῇ. Τὸ δὲ Ἑλληνικὸν γλώσση μὲν, 1
 ἐπεὶ τε ἐγένετο, αἰεὶ κοτε τῇ αὐτῇ διαχρᾶται, ὥς ἐμοὶ κατα-
 φαίνεται εἶναι. ἀποσχισθὲν μέντοι ἀπὸ τοῦ Πελασγικοῦ, 2
 ἐὼν ἀσθενὲς, ἀπὸ σμικροῦ τέο τὴν ἀρχὴν ὀρμεώμενον, αὔξεται
 ἐς πλῆθος τῶν ἐθνέων πολλῶν, μάλιστα προσκεχωρηκότων
 αὐτῷ καὶ ἄλλων ἐθνέων βαρβάρων συχνῶν. πρὸς δὴ ὧν 3
 ἐμοὶ τε δοκεῖ οὐδὲ τὸ Πελασγικὸν ἔθνος, ἐὼν βάρβαρον,
 οὐδαμὰ μέγας αὔξηθῆναι.

CH. 58. § 1. γλώσση μὲν] Their language (unlike that of the Ἀττικὸν ἔθνος) has always been the same (i.e. distinct from that of the Pelasgi) since they became a distinct nation: but still (μέντοι) they were originally a branch of the Pelasgi.

ἐπεὶ τε = ἐξ οὗ.

§ 2. ἀποσχισθὲν] So Thuc. τὰ μὲν πρὸ Ἑλλήνων τοῦ Δευκαλίωνος καὶ πάντων οὐδὲ εἶναι (δοκεῖ μοι) ἢ ἐπικλησὶς αὕτη (Ἑλλὰς), κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἐαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, I. 3. 2.

σμικροῦ τέο] 56. I, n.

τῶν ἐθνέων π.] πολλὸν and τῶν πολλῶν have been conjectured. Stein reads τῶν ἐθνέων, Πελασγῶν μάλιστα(!). But the repetition πλῆθος—πολλῶν is not unlike Hdt., and the text may stand, if πολλῶν be pressed as predicate. Translate: 'though starting from very small beginnings, it has waxed great, and many are the nations into which it has multiplied.' τῶν ἐθν. = the well-known tribes which compose it.

καὶ ἄλλων] 'Besides.' Lit. 'other than themselves,' the Ἕλληνες being thus acc. to the Greek idiom regarded as forming part of the class, βάρβαροι: see 193, 4, note. For in-

stances of barbarian races which have been incorporated with the Hellenic, see I. 146. 2, 3; VIII. 43. 3; 44. 3; 46. 4.

§ 3. πρὸς δὴ ὧν] Bähr adopts Matthiä's rendering: 'accedit—et sic mihi videtur—quod Pelasgica gens, etc.' But πρὸς with δὴ cannot mean 'besides' as in the phrases πρὸς δέ, καὶ πρὸς, says Krüger, who suggests πρὸς δὲ δὴ ὧν. Stein proposes πρὸςθε δὲ ὧν, 'earlier at least,' i.e. before their union with the Hellenes: but this involves reading Πελασγῶν above. Notwithstanding Krüger's objection (if we have πρὸς γάρ, III. 91. 4, why not πρὸς δὴ here?) it is best to follow Matthiä, who also rightly defends ἐμοὶ τε, 'quasi supplemum καὶ ἄλλω.' So often ἐμοὶ μὲν without any following δέ.

οὐδὲ] Any more than the Hellenic, before it separated from its parent-stock.

ἐὼν βάρβ.] So long as it was barbarian. Hdt. is referring to instances in which Pelasgic tribes became Hellenized. As the Hellenic race made no advance till it had separated from the Pelasgic, so Pelasgic tribes made no advance unless they submitted themselves to the civilizing influence of the now separated Hellenes.

59 Τούτων δὴ ὧν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενον ἵ τε καὶ διεσπασμένον ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἱπποκράτεος, τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων. Ἱπποκράτει γὰρ ἑόντι ἰδιώτῃ καὶ θεωροῦντι τὰ Ὀλύμπια τέρας ἐγένετο μέγα. θύσαντος γὰρ αὐτοῦ τὰ ἱρά, οἱ λέβητες ἐπεστεῶτες, καὶ κρεῶν τε ἑόντες ἔμπλοι καὶ ὕδατος, ἄνευ πυρὸς ἔξεσαν καὶ ὑπερέβαλον. Χίλων δὲ ὁ Λακεδαιμόνιος παρατυχὼν καὶ θεησάμενος τὸ τέρας συνεβούλευε Ἱπποκράτει, πρῶτα μὲν γυναῖκα τεκνοποιὸν μὴ ἄγεσθαι ἐς τὰ οἰκία· εἰ δὲ τυγχάνει ἔχων, δεύτερα τὴν γυναῖκα ἐκπέμπειν· καὶ εἴ τις οἱ τυγχάνει ἐὼν παῖς, τοῦτον ἀπείπασθαι· οὐκ ὧν, ταῦτα παραινέσαντος Χίλωνος, πείθεσθαι θέλιν τὸν Ἱπποκράτη· γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, ὃς, στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προεστεῶτος Μεγακλέος τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου τοῦ Ἀριστολαΐδew, καταφρονήσας τὴν τυραννίδα ἡγείρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ τῶν ὑπερακρίων προστὰς, μηχανᾶται τοιαύδε. τρωματίσας ἐκαστὸν τε καὶ ἡμιόνους ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος, ὡς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἱ μιν ἐλαύνοντα ἐς ἀγρὸν ἡθέλησαν ἀπολέσαι δῆθεν· ἐδέετό τε τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον εὐδοκμήσας ἐν τῇ πρὸς Μεγαρέας

CH. 59. § 1. τὸ μὲν] See 65. 1. ὑπὸ Πεισ.] This strictly only belongs to κατεχόμενον.

διεσπασμένον] Sc. ὑπὸ στάσεων. Pisistratus first made himself despot B.C. 560. He died B.C. 527. According to the 'Parian Chronicle,' (an old inscription which forms part of the Arundel marbles,) the second embassy of Croesus to Delphi (53. 1) took place B.C. 556.

§ 2. [ιδιώτῃ] i.e. he was not a τύραννος, though his son became one. ἐπεστεῶτες] ἐπ.= over the unlighted fuel.

§ 4. οὐκ ὧν] See note, II. 139. 3. τῶν παράλων κ.τ.λ.] See Grote, *H. G.* II. 300 (III. 127). The Megacles mentioned here was the son-

in-law of Cleisthenes, tyrant of Sicily, and the father of Cleisthenes the Athenian reformer. VI. 130.

Ἀριστολαΐδew] τοῦ which had prob. dropped out before this word was inserted by Schäfer.

καταφρονήσας] καταφρ. lit. = 'to think at' (κατα- denoting fixity) and so 'to aim at' a thing. Cf. καταφρονῶντες ταῦτα (VIII. 10), which combines this meaning with the more common one of thinking *down upon*.

§ 5. τῷ λόγῳ] Cf. 205. 1. ἐδέετο τ. δ. φ.] Plato mentions τὸ τυραννικὸν αἶτμα τὸ πολυθρύλητον... αἰτεῖν τὸν δῆμον φυλακὰς τινὰς τοῦ σώματος, ἵνα σώῃς αὐτοῖς ἡ δὲ τοῦ δήμου βοηθός. *Rep.* VIII. 566.

πρὸς Μεγαρέας] 'This may pos-

γενομένη στρατηγίῃ, Νίσαιάν τε ἔλων καὶ ἄλλα ἀποδεξάμενος
 μεγάλα ἔργα. Ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς 6
 ἔδωκε οἱ τῶν ἀστῶν καταλέξας ἄνδρας τούτους, οἱ δορυφόροι
 μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ. ξύλων γὰρ
 κορύνας ἔχοντες εἶποντό οἱ ὅπισθε. συνεπαναστάντες δὲ 7
 οὗτοι ἅμα Πεισιστράτῳ ἔσχον τὴν ἀκρόπολιν. ἔνθα δὴ ὁ
 Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς εἰσάσας συντα-
 ράξας, οὔτε θέσμια μεταλλάξας· ἐπὶ τε τοῖσι κατεστεῶσι
 60 ἔνεμε τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ. Μετὰ δὲ οὐ 1
 πολλὸν χρόνον τῷτὸ φρονήσαντες οἱ τε τοῦ Μεγακλέους
 στασιῶται καὶ οἱ τοῦ Λυκούργου ἐξελαύνουσί μιν. οὕτω μὲν 2
 Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα
 οὐκω κάρτα ἐρριζωμένην ἔχων ἀπέβαλε. οἱ δὲ ἐξελάσαντες 3
 Πεισίστρατον αὐτὶς ἐκ νέης ἐπ' ἀλλήλοισι ἐστασίασαν.
 περιελαυνόμενος δὲ τῇ στάσει ὁ Μεγακλῆς ἐπεκηρυκεύετο
 Πεισιστράτῳ, εἰ βούλοιτό οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ
 τῇ τυραννίδι. ἐνδεξαμένου δὲ τὸν λόγον καὶ ὁμολογήσαντος 4
 ἐπὶ τούτοις Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ
 πρῆγμα εὐηθέστατον, ὥς ἐγὼ εὐρίσκω, μακρῶ, ἐπεὶ γε ἀπε-
 κρίθη ἐκ παλαιτέρου τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικόν,
 ἔδον καὶ δεξιώτερον, καὶ εὐηθίης ἡλιθίου ἀπηλλαγμένον μᾶλλον,

sibly refer to some later war than that between Athens and Megara which took place before B.C. 594 (see note, 30. 9), i. e. nearly forty years before this movement of Pisistratus to acquire the despotism.' Grote:—who however thinks that this allusion is really a mistake on the part of Hdt., and compares it with Hdt.'s account of the interview between Solon and Croesus. *H. G.* II. 350 (III. 208). Nisaea was the harbour of Megara.

§ 6. δ. μὲν οὐκ...κ. δέ] 36. 2, n.

§ 7. ἐπὶ τε τοῖσι κατεστ.] 'It is said that he once even suffered himself to be cited for trial before the senate of Areopagus.' Aristot. *Pol.* VIII. 12. 2 (Congr.). Thuc. says ἐπετῆδενσαν ἐπὶ πλείστον δὴ τυραννοὶ οὗτοι (P. and his sons) ἀρετὴν

καὶ ξύνεσιν. VI. 54. 5.

ἐνεμε] Put for νέμων (19. 4, n.).

CH. 60. § 3. ἐκ νέης] Cf. 108. 6. ἐπὶ τῇ τυρ.] Lit. 'on condition of,' and so = 'for,' like ἐπὶ μισθῷ, 160. 4.

§ 4. ἐπὶ τῇ κ.] 'To bring about his return.'

εὐηθέστατον] 'Hdt.'s criticism brings to our view the alteration and enlargement which had taken place in the Greek mind during the century between Pisistratus and Pericles.' Grote.

ἐπεὶ γε...εἰ καὶ] Both clauses depend on the notion of wonder implied in the superlative, 'marvellously simple,' considering (1) the general character of the nation, (2) the particular time and place.

ἀπεκρ. ἐκ παλ...ἔδον] 'Was from ancient times marked off by being.'

εἰ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι πρώτοισι λεγο-
 μένοισι εἶναι Ἑλλήνων σοφίην, μηχανῶνται τοιάδε. Ἐν τῷ 5
 δήμῳ τῷ Παιανιέϊ ἦν γυνή, τῇ οὖνομα ἦν Φύη, μέγαθος ἀπὸ
 τεσσέρων πηχέων ἀπολείπουσα τρεῖς δακτύλους καὶ ἄλλως 6
 εὐειδής. ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίῃ, ἐς
 ἄρμα ἐσβιβάσαντες, καὶ προδέξαντες σχῆμα οἶόν τι ἔμελλε
 εὐπρεπέστατον φανέσθαι ἔχουσα, ἤλαυνον ἐς τὸ ἄστρ,
 προδρόμους κήρυκας προπέμψαντες, οἱ τὰ ἐντεταλμένα ἡγό-
 ρεον ἐς τὸ ἄστρ ἀπικόμενοι, λέγοντες τοιάδε “ὦ Ἀθηναῖοι, 7
 δέκεσθε ἀγαθῷ νόμῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη
 τιμῆσασα ἀνθρώπων μάλιστα κατάγει ἐς τὴν ἐωυτῆς ἀκρό-
 πολιν.” Οἱ μὲν δὴ ταῦτα διαφοιτούντες ἔλεγον· αὐτίκα δὲ 8
 ἔς τε τοὺς δήμους φάτις ἀπίκητο, ὡς Ἀθηναίη Πεισίστρατον
 κατάγει· καὶ οἱ ἐν τῷ ἄστει πειθόμενοι τὴν γυναῖκα εἶναι
 αὐτὴν τὴν θεὸν, προσεύχοντό τε τὴν ἀνθρωπον, καὶ ἐδέκοντο
 τὸν Πεισίστρατον.

61 Ἀπολαβὼν δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ ὁ 1
 Πεισίστρατος, κατὰ τὴν ὁμολογίην τὴν πρὸς Μεγακλέα
 γενομένην γαμέει τοῦ Μεγακλέους τὴν θυγατέρα. οἷα δὲ 2
 παίδων τέ οἱ ὑπαρχόντων νεηνιέων, καὶ λεγομένων ἐναγέων
 εἶναι τῶν Ἀλκμαιωνιδέων, οὐ βουλόμενός οἱ γενέσθαι ἐκ τῆς
 νεογάμου γυναικὸς τέκνα, ἐμίσγετό οἱ οὐ κατὰ νόμον. τὰ 3
 μὲν νυν πρώτα ἔκρυπτε ταῦτα ἡ γυνή· μετὰ δὲ εἴτε ἰστορεύσῃ,
 εἴτε καὶ οὐ, φράζει τῇ ἐωυτῆς μητρί· ἡ δὲ τῷ ἀνδρί. τὸν δὲ 4

§ 5. **τρεῖς δακτύλους**] Hdt.'s smaller measures of length are the δακτύλος (= $\frac{3}{4}$ in.); παλαιστή (only in adjectival forms: = 4 δακτ., 3 in.); σπιθαμή (= 12 δακτ., 9 in.); ποῦς (= 16 δακτ., 12 in.); πυγών (= 20 δακτ., 15 in.); πῆχυς (= 24 δακτ., 18 in.); ὀργυιή (= 96 δακτ., 6 feet). In Hom. we have the δῶρον (= παλαιστή), the ποῦς, the πυγών (all in adj. forms), and the ὀργυιά.

§ 6. **οἶόν τι**] The order is οἶον τι ἔχουσα ἔμελλε εὐπρεπέστατον (ἔχουσα) φανέσθαι.

§ 8. **δήμους**] 'The village communities' opposed to οἱ ἐν τῷ ἀστει. Cf. 62. 2. For an account of them,

see Grote, *H. G.* II. 273 (III. 85).

ἀνθρωπον] Used instead of γυναῖκα, to heighten the contrast with θεόν. Tr. 'their fellow-mortal.'

CH. 61. § 2. **οἷα**] οἷα like ἄτε and ὥστε (8. 2, n.) implies that the gen. states the reason, ὡς on the other hand (e.g. 124. 7) represents the action of the participle as the view of some particular person. The full phrase would be τοιαῦτα ποιεῶν οἷα ἐκὸς ἦν ποιεῖν τινὰ, κ.τ.λ.

ἐναγέων] See v. 70, 71; Thuc. I. 126. The Megacles who incurred the curse would seem to have been the grandfather of the Megacles mentioned here.

δεινόν τι ἔσχε, ἀτιμάζεσθαι πρὸς Πεισιστράτου. ὀργῇ δέ, ὡς εἶχε, καταλλάσσετο τὴν ἔχθρην τοῖσι στασιώτησι. μα-
 θὼν δὲ ὁ Πεισίστρατος τὰ ποιούμενα ἐπ' ἑωυτῷ ἀπαλλάσ-
 σετο ἐκ τῆς χώρας τὸ παράπαν. ἀπικόμενος δὲ ἐς Ἑρέτριαν
 ἐβουλευέτο ἅμα τοῖσι παισί. Ἰππίεω δὲ γνώμην νικήσαν- 6
 τος, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα ἡγειρον δω-
 τίνας ἐκ τῶν πολίων, αἵ τινές σφι προηδέατό κού τι. πολλῶν
 δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι ὑπερεβάλλοντο
 τῇ δόσει τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν, 7
 χρόνος διέφυ, καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτοδον. καὶ 8
 γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου· καὶ
 Νάξιός σφι ἀνὴρ ἀπιγμένος ἐθελοντῆς, τῷ οὖνομα ἦν Λύγ-
 δαμῖς, προθυμήν πλείστην παρείχετο, κομίσας καὶ χρήματα
 62 καὶ ἄνδρας. Ἐξ Ἑρετρίης δὲ ὀρμηθέντες διὰ ἐνδεκάτου ἔτεος 1
 ἀπίκοντο ὀπίσω. καὶ πρῶτον τῆς Ἀττικῆς ἴσχουσι Μαρα-
 θῶνα. ἐν δὲ τούτῳ τῷ χρόνῳ σφι στρατοπεδευομένοισι οἳ τε 2
 ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν δήμων
 προσέρρεον, οἷσι ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότε-
 ρον. οὗτοι μὲν δὴ συνηλίζοντο. Ἀθηναίων δὲ οἱ ἐκ τοῦ 3
 ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἡγειρε, καὶ μετ-
 αὐτῖς ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα εἶχον. ἐπεὶ τε δὲ
 ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ,
 οὕτω δὴ βοηθέουσι ἐπ' αὐτόν. καὶ οὗτοί τε πανστρατιῇ 4
 ἦσαν ἐπὶ τοὺς κατιόντας· καὶ οἱ ἀμφὶ πεισίστρατον, ὡς ὀρ-
 μηθέντες ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ, ἐς τὸντο συνιόν-
 τες ἀπικνέονται ἐπὶ Παλληνίδος Ἀθηναίης ἱρὸν, καὶ ἀντία

§ 4. δεινόν τι] 'He was seized with indignation.' Properly δεινόν τι (= 'a monstrous thing') describes the language which he would apply to the insult. Cf. δεινόν τι ἐσέδυνε, 'a fearful thought came over them,' VI. 138. 5. With the use of ἔσχε, compare the instances quoted II. 33. 2, n.

§ 5. ἐπ' ἑωυτῷ] 66. 2, n.

§ 6. δωτίνας] His goods in Attica were confiscated, VI. 138. 2.

προηδέατο] Cf. εὐεργέτης, ᾧ ἐγὼ προαιδεύμαι, III. 140. 5.

§ 7. χρόνος διέφυ, καὶ] Instead

of χρόνου διελθόντος. See II. 93. 8, n.

CH. 62. § 1. διὰ ἐνδεκάτου ἔτ.] A mixture of διὰ ἐνδεκα ἐτέων (cf. II. 73. 1) and ἐν ἐνδεκάτῳ ἔτει. The former would mean 'after eleven,' the latter 'after ten years.' But the frequency of the Greek idiom which uses ordinal numbers in such a way that both ends of the series have to be counted (cf. πεμπτήν, 13. 5), leaves no doubt that here the meaning is 'after an interval of ten years.'

§ 4. ἐς τὸντο] τοῖσι ἐναντίοις. Παλληνίδος] i. e. at Pallene: see Dict. Geogr. Attica, 32.

ἔθεντο τὰ ὄπλα. ἐνθαῦτα θείῃ πομπῇ χρεώμενος παρίσταται 5
Πεισιστράτῳ Ἀμφίλυτος ὁ Ἀκαρνάν, χρησμολόγος ἀνὴρ, ὃς
οἱ προσιῶν χρᾶ ἐν ἐξαμέτρῳ τόνῳ, τάδε λέγων·

Ἐρριπται δ' ὁ βόλος, τὸ δὲ δίκτυον ἐκπεπέτασται·
θύννοι δ' οἰμήσουσι σεληναίης διὰ νυκτός.

- 63 Ὁ μὲν δὴ οἱ ἐνθεάζων χρᾶ τάδε· Πεισίστρατος δὲ, συλ- 1
λαβὼν τὸ χρηστήριον, καὶ φὰς δέκεσθαι τὸ χρησθὲν, ἐπῆγε
τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ ἄστεος πρὸς ἄριστον τε- 2
τραμμένοι ἦσαν δὴ τηνικαῦτα, καὶ μετὰ τὸ ἄριστον μετε-
ξέτεροι αὐτῶν, οἱ μὲν πρὸς κύβους, οἱ δὲ πρὸς ὕπνον. οἱ δὲ
ἀμφὶ Πεισίστρατον ἐσπεύοντες τοὺς Ἀθηναίους τρέπουσι.
φευγόντων δὲ τούτων, βουλὴν ἐνθαῦτα σοφωτάτην Πεισί- 3
στρατος ἐπιτεχνᾷται, ὅπως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι,
διεσκεδασμένοι τε εἶεν. ἀναβιβάσας τοὺς παῖδας ἐπὶ ἵππους
πρόεπεμπε· οἱ δὲ καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον 4
τὰ ἐντεταλμένα ὑπὸ Πεισιστράτου, θαρσέειν τε κελεύοντες,
64 καὶ ἀπιέναι ἕκαστος ἐπὶ τὰ ἑωυτοῦ. Πειθομένων δὲ τῶν 1

ἔθεντο τὰ ὄπλα] In many passages where this phrase is used immediately before an engagement (e.g. V. 74, 3) it seems to mean no more than 'armati consistebant,' i.e. kept their line with grounded arms. See Grote IV. 242 (VI. 153). But elsewhere (clearly here) it denotes *pling arms* as a preliminary to bivouacking. See IX. 52. 3, where it is used as equivalent to *στρατοπεδεύεσθαι*. So τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἔκειτο, of the Spartans stationed in front of the rampart at Thermopylae (VII. 208. 3).

§ 5. **θείῃ πομπῇ χρ.** = ἐνθεάζων below. Cf. *θείῃ τύχῃ*, 126. 7.

Ἀκαρνάν] Plato (*Theages*, 124. D) calls Amphilytus τὸν ἡμεδαπὸν, which has led Valckenār to suggest Ἀχαρνεύς as the true reading. But Bähr is right in retaining Ἀκαρνάν. We hear of other soothsayers from Acarnania, and neighbouring districts (VII. 221. 1; IX. 38), and the form Amphilytus is illustrated by the fact

that Thuc. mentions an Acarnanian named Theolytus, II. 102. 2. (Schw.)

χρησμολόγος] Used of an interpreter and arranger of oracles VII. 6. 4. Cf. VII. 142. 7.

Ἐρριπται δ'] If we are to attempt to explain the particle δ', its occurrence would seem to imply that the prophecy was an adaptation and not original (so Stein). But see 47. 4, note. With the metaphor of δίκτυον, cf. κύρτη, 191. 8; ἐσαγήνεον, VI. 31. 2.

CH. 63. § 2. **δῆ]** 'Scilicet:' in colloquial English, 'only fancy that.' **μετεξέτεροι]** Subdivided into οἱ μὲν—οἱ δέ.

§ 3. **μήτε...τε]** 'Nec (non solum non)—et (sed etiam).' Bähr. Cf. 99. 2; 119. 6; 160. 6.

τοὺς παῖδας] His sons were Hip-pias, Hipparchus and Thessalus (Thuc. I. 20. 3).

§ 4. **ἕκαστος]** Probably right, though most recent editors have corrected to *ἕκαστον*. The passage is

Ἀθηναίων, οὕτω δὲ Πεισίστρατος τὸ τρίτον σχὼν Ἀθήνας, ἐρρίζωσε τὴν τυραννίδα ἐπικούροισί τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνιόντων ὁμήρους τε τῶν παραμεινάντων Ἀθηναίων καὶ μὴ αὐτίκα φυγόντων παῖδας λαβὼν, καὶ καταστήσας ἐς Νάξον· καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε Λυγδάμιν πρὸς γε ἔτι τούτοισι, τὴν νῆσον Δῆλον καθήρας ἐκ τῶν λογίων, καθήρας δὲ ὧδε· ἐπ' ὅσον ἔποψις τοῦ ἱεροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἐξορύξας τοὺς νεκροὺς, μετεφόρεε ἐς ἄλλον χώρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμαιωνίδεω ἔφευγον ἐκ τῆς οἰκῆτης.

65 Τοὺς μὲν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπυνθάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε μεγάλων πεφευγότας, καὶ ἔοντας ἤδη τῷ πολέμῳ

a strong instance of that mixture of *oratio obliqua* and *oratio recta*, which is so common in narratives of past events, e.g. ἐκέλευσε τῆς ἐωυτοῦ χώρας οἰκῆσαι ὅκου βούλονται (for βούλονται, the actual word-used being βούλεσθε) I. 163. 3. So here ἕκαστος is retained, notwithstanding ἀπέναι. With this passage may be compared Thuc. v. 50. 1, ἡξίουν (οἱ Ἡλεῖοι) Λέπρεον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται· ἀναβάντες δὲ (three MSS. ἀναβάντας) ἐπὶ τὸν βωμὸν τοῦ Διὸς, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι κ.τ.λ. VII. 48. 1, (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφίζομένους τοῖς πολεμοῖς καταγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν, ὅποτε βούλονται, τοῦτο ποιοῦντες πολλῷ ἦσσαν. Hom. II. XIX. 257, ἴστω νῦν Ζεὺς πρῶτα...μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπενείκαι, | οὐτ' εὐνῆς πρόφασιν κεχρημένους οὐτε τεν ἄλλου.

CH. 64. § 1. τὸ τρίτον σχὼν] 'The exact place of the years of exile in the reign of Pisistratus has been differently determined by the conjectures of chronologers.' Grote.

τῶν μὲν...τῶν δὲ] Grote suggests that τῶν μὲν refers to χρημάτων and τῶν δὲ to ἐπικούροις, but the natural sense of the passage is that P. had property both in Attica and Thrace. There is nothing so strange in the fact that this is the only notice which we find of his possessions on the Strymon.

αὐτόθεν] The sources of his revenues in Attica were partly the silver mines at Laurium (VII. 144. 1), partly the tax of five per cent. (εἰκοστήν) which he imposed. Thuc. VI. 54. 5.

§ 2. Δῆλον καθήρας] Thuc. (III. 104) mentions this in very similar words (οὐχ ἅπασαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου).

ἐκ τῶν λογίων] The Athenians were also said to have carried out their later purification (B.C. 426) in obedience to an oracle, but Thuc. (I. c.) rather implies that the oracle was invented for the occasion (κατὰ χρησμὸν δὴ τινα).

CH. 65. § 1. τῷ πολέμῳ] The article assumes that the war is already known, and thus serves to introduce the story more naturally. Cf. II. 126. 3.

κατυπερτέρους Τεγεητέων. ἐπὶ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος ἐν Σπάρτῃ τοὺς ἄλλους πολέμους εὐτυχέοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων καὶ κακονομώτατοι ἦσαν σχεδὸν πάντων Ἑλλήνων, κατὰ τε σφέας αὐτοὺς, καὶ ξείνοισι ἀπρόσμικτοι. μετέβαλον δὲ ὧδε ἐς εὐνομίην. Λυκούργου, τῶν Σπαρτιητέων δοκίμου ἀνδρὸς, ἐλθόντος ἐς Δελφούς ἐπὶ τὸ χρηστήριον, ὡς ἐσήϊε ἐς τὸ μέγαρον, εὐθύς ἡ Πυθίη λέγει τάδε·

Ἦκεις, ὦ Λυκόοργε, ἐμὸν ποτὶ πίονα νηὸν,
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ' ἔχουσι.
διζῶ ἢ σε θεὸν μαντεύσομαι ἢ ἄνθρωπον.
ἀλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκόοργε.

5

Οἱ μὲν δὴ τινες πρὸς τούτοις λέγουσι καὶ φράσαι αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον Σπαρτιήτησι. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκούργον ἐπιτροπεύσαντα Λεωβώτῳ, ἀδελφιδέῳ μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρ-

§ 2. ἐπὶ γὰρ Δ. κ.τ.λ.] About 600 B.C. Leon was the father of Anaxandridas and the grandfather of Leonidas: Hegesikles (Dor. Ἀγασικλέης) the father of Ariston (67. 1).

τοὺς ἄλλους π.] 'Perhaps this refers to the wars for the possession of Thyrea, ch. 82.' St. Probably also to the Messenian wars.

§ 3. καὶ κακόν.] Lat. *vel.* 117. 1, n. κατὰ τε σφέας αὐτοὺς] This is not an instance of the misplacement of τε. Hdt. means that they were κακονομώτατοι in two respects, partly in their domestic, partly in their foreign relations: but in the second clause, instead of καὶ πρὸς ξείνους, he has written καὶ ξείν. ἀπρόσμικτοι, in order to make his meaning clearer, and has thus disturbed the grammatical construction.

ξείνοισι] ξ. was the Spartan term for βάρβαροι (IX. 11. 4; 55. 3), but here it has a wider meaning.

εὐνομίην] Thuc. I. 18. 1, ἡ γὰρ Λακεδαιμὼν ἐπὶ πλείστον ὧν ἴσμεν χρόνον στασιδασα ὅμως ἐκ παλαιάτου καὶ εὐνομίῃ η καὶ αἰεὶ ἀτυράννευ-

τος ἦν.

§ 5. ἢ σε θεὸν] ἢ = Att. εἰ or πότερον. Hom. Od. VI. 141, ὃ δὲ μερμήριξεν Ὀδυσσεὺς | ἢ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην, | ἢ αὐτῶς ἐπέεσσιν ἀπόσταδα μελιχίοισιν. Prob. the question is really direct: 'I doubt, shall I—or shall I?'

§ 6. ἐπιτρ. Λεωβώτῳ] 'This would place Lycurgus about B.C. 996.' Grote. On the other hand Thuc. (I. 18), without mentioning Lycurgus by name, places the origin of the Spartan constitution rather more than 400 years before the end of the Peloponnesian war, i. e. about 820 B.C. Again all other writers represent Lycurgus as belonging to the Proclid line of kings, whereas Labotas was an Eurysthenid. 'We have absolutely no account whatever of Lycurgus as an individual person.' Müll. Dor. I. 7. 6.

ἐκ Κρήτης] Aristot. Pol. II. 10. 1, καὶ γὰρ εἴκοι καὶ λέγεται δὲ τὰ πλείστα μεμνησθαι τὴν Κρητικὴν πολιτείαν ἢ τῶν Λακῶνων. See how- ever Dict. Geogr. Creta.

τιητέων, ἐκ Κρήτης ἀγαγέσθαι ταῦτα. ὥς γὰρ ἐπετρόπευσε
τάχιστα, μετέστησε τὰ νόμιμα πάντα καὶ ἐφύλαξε ταῦτα μὴ
παραβαίνειν. μετὰ δὲ τὰ ἐς πόλεμον ἔχοντα, ἐνωμοτίας καὶ 7
τριηκάδας καὶ συσσίτια, πρὸς τε τούτοις τοὺς ἐφόρους καὶ
66 γέροντας ἔστησε Λυκούργος. Οὕτω μὲν μεταβαλόντες εὐ- 1
νομήθησαν. τῷ δὲ Λυκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι,
σέβονται μεγάλως. οἷα δὲ ἔν τε χώρῃ ἀγαθῇ καὶ πλήθει
οὐκ ὀλίγων ἀνδρῶν, ἀνά τε ἔδραμον αὐτίκα καὶ εὐθηνήθησαν.
καὶ δὴ σφι οὐκέτι ἀπέχρα ἡσυχίην ἄγειν, ἀλλὰ καταφρονή- 2
σαντες Ἀρκάδων κρέσσονες εἶναι, ἐχρηστηριάζοντο ἐν Δελ-
φοῖσι ἐπὶ πάσῃ τῇ Ἀρκάδων χώρῃ. ἡ δὲ Πυθίῃ σφι χρᾶ τάδε

Ἀρκαδίην μ' αἰτεῖς; μέγα μ' αἰτεῖς· οὗ τοι δώσω.
πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασιν,
οἳ σ' ἀποκωλύσουσιν. ἐγὼ δέ τοι οὗ τι μεγαίρω·
δώσω τοι Τεγῆν ποσσίκροτον ὀρχήσασθαι,
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι.

3

ἀγαγέσθαι] Used, as if λέγουσι had preceded instead of ὥς λέγ. Cf. II. 125. 5. ταῦτα refers to κόσμον.

§ 7. ἐνωμοτίας] See Thuc. v. 68. *Dict. Ant. Exercitus.*

τριηκάδας] *Dict. Ant. Tribus.*

ἐφόρους] One of the very rare exceptions to the non-aspiration of compounded prepositions in Ionic. Cf. ἀφίξει, 69. 3. In illustration of this passage, read Grote, *H. G.* Part II. ch. 6; Curtius, Bk. II. ch. 1.

CH. 66. § 1. οἷα δὲ κ.τ.λ.] i.e. οἷα ἐν χώρῃ ἀγαθῇ τε (οὔση) καὶ ἀνδρῶν πλήθει οὐκ ὀλίγων. Cf. μεγάθει μεγάλους, 51. 1. Bähr unnecessarily supplies ἐν with πλήθει.

ἀνά τε ἔδρ.] Hom. II. XVIII. 56, ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος (of Achilles). In Hdt. the attachment of preposition to verb is less close than in later writers, the prep. still partially retaining its original adverbial force (II. 60. 2, n.). Cf. ἀπ' ὧν ἐκήρυξαν, 194. 6; κατὰ με ἐφάρμαξας, II. 181. 4; μετὰ δὴ βουλευέαι, VII. 12. 2. See also II. 141. 5.

§ 2. ἐπὶ] 'Touching the conquest of:' lit. 'with a view to,' the object

of the intention (here a hostile one) being regarded as the foundation of the action. So συνομοσάντων ἐπὶ σοί, VII. 235. 6; θύεσθαι ἐπὶ τῷ Πέρσῃ, IX. 10. 4.

§ 3. βαλανηφάγοι] An allusion to the supposed antiquity of the Arcadian race (αὐτόχθονες, VIII. 73. 1). Cf. προσέληνοι. Ov. *Fast.* 1. 469, 'Orta prior Luna (de se si creditur ipso) A magno tellus Arcade nomen habet.'

ὀρχήσασθαι] Acc. to Stein, 'Tegea which lay in a plain shut in all round by hills (67. 4) is on that account compared to an ὀρχήστρα, just as Epaminondas called the Boeotian plain ὀρχήστρα πολέμου (Plut. *Mor.* 193).' Müller's explanation is still more elaborate (*Dor.* 1. 7. 12):— 'the ambiguity in ὀρχήσασθαι is that it may be derived from ὄρχος, the word thus referring to the cultivation of the vineyards by the Lac. captives (§ 5). More probably, as in ποσσίκροτον there is an allusion to the clanking of the fetters, so ὄρχ. simply refers to the ungainly movements of the fettered captives.

Ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Λακεδαιμόνιοι, Ἀρκάδων 4
μὲν τῶν ἄλλων ἀπείχοντο· οἱ δὲ, πέδας φερούμενοι, ἐπὶ Τεγε-
ήτας ἐστρατεύοντο, χρησμῶ κιβδηλῶ πίσυνοι, ὡς δη ἐξαν-
δραποδιούμενοι τοὺς Τεγεήτας. ἐσσωθέντες δὲ τῇ συμβολῇ, 5
ὅσοι αὐτῶν ἐξωγρήθησαν, πέδας τε ἔχοντες τὰς ἐφέροντο αὐ-
τοῖ, καὶ σχοίνῳ διαμετρησάμενοι τὸ πεδίον τὸ Τεγεητέων
ἐργάζοντο. αἱ δὲ πέδαι αὐται, ἐν τῇσι ἐδεδέατο, ἔτι καὶ 6
ἐς ἐμὲ ἦσαν σῶαι ἐν Τεγῇ, περὶ τὸν νηὸν τῆς Ἀλῆς Ἀθη-
ναίης κρεμάμεναι.

67 Κατὰ μὲν δὴ τὸν πρότερον πόλεμον συνεχέως αἰεὶ κακῶς 1
ἀέθλεον πρὸς τοὺς Τεγεήτας. κατὰ δὲ τὸν κατὰ Κροῖσον
χρόνον καὶ τὴν Ἀναξανδρίδεω τε καὶ Ἀρίστωνος βασιληίην
ἐν Λακεδαίμονι ἤδη οἱ Σπαρτιῆται κατυπέρτεροι τῷ πολέμῳ
ἐγεγόνεσαν, τρόπῳ τοιῷδε γενόμενοι. ἐπειδὴ αἰεὶ τῷ πολέμῳ 2
ἐσσοῦντο ὑπὸ Τεγεητέων, πέμψαντες θεοπρόπους ἐς Δελ-
φοὺς, ἐπειρώτεον, τίνα ἂν θεῶν ἱλασάμενοι κατύπερθε τῷ
πολέμῳ Τεγεητέων γενοίαιτο. ἡ δὲ Πυθίη σφί ἐχρησε, τὰ 3
Ὁρέστω τοῦ Ἀγαμέμνονος ὅστέα ἐπαγαγομένους, ὡς δὲ ἀν-
ευρεῖν οὐκ οἶοί τε ἐγινέατο τὴν θήκην τοῦ Ὁρέστω, ἔπεμπον
αὐτὶς τὴν ἐς θεὸν ἐπειρησομένους τὸν χῶρον ἐν τῷ κέοιτο ὁ
Ὁρέστης. εἰρωτῶσι δὲ ταῦτα τοῖσι θεοπρόποισι λέγει ἡ 4
Πυθίη τάδε·

§ 4. οἱ δὲ] See 107. 4, n.
δῆ] Ironical: 'they were quite sure of that.' Cf. 63. 2; II. 93. 7.

§ 5. ἐφέροντο] 'Which they were all the while bringing for themselves' (81. 2).

σχοίνῳ] i.e. the rope fastening the gang together, which lay stretched along the ground like a measuring-tape in the intervals between man and man.

§ 6. σῶαι ἐν Τ.] Tegea still retained its independence (IX. 37. 6) notwithstanding its defeats (68. 7).

Ἀλῆς] It is uncertain whether this title is connected with ἀλήη, 'escape,' or ἀλήη, 'warmth.'

CH. 67. § 1. τὴν Ἀναξ.] The exact dates of the existence and death of both Anaxandridas and Ariston are unknown. This passage

proves that they were both reigning in B.C. 560, and apparently neither could have been long king. Clinton, *F. H.* II. 207.

§ 3. Ὁρέστω τοῦ Ἀγ.] Stein thinks that there is a confusion here between the son of Agamemnon and an old Arcadian hero Ὁρέσθης, from whom was named the district of Oresthasium, W. of Tegea (ἐν Ὁρεστείῳ, IX. 11. 4; ἐς Ὁρέστειον, Thuc. V. 64. 3). More probably however the removal of the relics really implied the recognition of the Heracleidae as the successors of Agamemnon. See Curtius I. 229.

τὴν ἐς θεόν] Supply πομπήν or δδόν (109. 1, note). If the former, ἐπειρησομένους is an instance of *constructio ad sensum*: cf. 16. 3; 151. 2; II. 90. 1.

Ἔστι τις Ἀρκαδῆς Τεγέῃ λευρῷ ἐνὶ χώρῳ,
 ἐνθ' ἀνεμοὶ πνέουσιν δύο κρατερῆς ὑπ' ἀνάγκης,
 καὶ τύπος ἀντίτυπος, καὶ πῆμ' ἐπὶ πῆματι κείται.
 ἐνθ' Ἀγαμεμνονίδην κατέχει φυσίζοος αἶα.
 τὸν σὺ κομισσάμενος, Τεγέης ἐπιτάρροθος ἔσση.

Ὡς δὲ καὶ ταῦτα ἤκουσαν οἱ Λακεδαιμόνιοι, ἀπείχον τῆς 5
 ἐξευρέσιος οὐδὲν ἔλασσον, πάντα διζήμενοι, ἐς οὐ δὴ Λίχης,
 τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων, ἀνεῦρε. οἱ δὲ 6
 ἀγαθοεργοὶ εἰσὶ τῶν ἀστῶν, ἐξιόντες ἐκ τῶν ἱππέων αἰεὶ οἱ
 πρεσβύτατοι, πέντε ἔτεος ἐκάστον· τοὺς δεῖ τοῦτον τὸν ἐνι-
 αὐτὸν, τὸν αὖ ἐξίωσι ἐκ τῶν ἱππέων, Σπαρτιητέων τῷ κοινῷ
 68 διαπεμπομένους μὴ ἐλινύειν ἄλλους ἄλλη. Τούτων ὦν τῶν
 ἀνδρῶν Λίχης ἀνεῦρε ἐν Τεγέῃ, καὶ συντυχήν χρησάμενος
 καὶ σοφίῃ. εὐούσης γὰρ τοῦτον τὸν χρόνον ἐπιμιξίης πρὸς
 τοὺς Τεγεήτας, ἐλθὼν ἐς χαλκήϊον, ἐθελίτο σίδηρον ἐξελαυ-

§ 4. Ἔστι...ἐνθ' Ἀγ.] See 175.
 1, n.

τις] Ironical: 'a certain Tegea:'
 =you seem not to know of it.
 λευρῷ ἐνὶ χώρῳ and κατέχει φυσίζοος
 αἶα are Homeric (*Od.* VII. 123; *Il.*
 III. 243).

τύπος ἀντίτυπος] Virtually =τύ-
 πος τε καὶ ἀντίτυπος (68. 4), 'stroke
 and stroke in return.' The ἀντίτυ-
 πος is the blow struck by the anvil
 (simultaneously with the hammer-
 stroke) on the piece of iron being
 wrought.

ἐπιτάρροθος] Bähr translates
 'conqueror.' But in Homer the
 word always means 'helper,' and
 accordingly Stein explains it to mean
 'patron' here:—'by the removal of
 the protecting hero the patronage of
 the country would pass to Sparta.'
 But this (though apparently sanc-
 tioned by Curtius) seems rather
 forced. Probably the true explana-
 tion is to be found in the fact
 that Homer always uses the dat.
 (not the gen.) of the person helped,
 the gen. denoting the thing in
 which the help is given, e.g. (θεοί)
 ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν,

Il. XII. 180. So here ἐπιτάρροθος
 ἔσση τοῖσι Λακεδαιμονίοισι (σύ de-
 noting the chief of the θεόπροποι)
 Τεγέης, =τῆς πρὸς τοὺς Τεγεήτας
 μάχης, 'in the matter of Tegea.'

§ 5. καὶ ταῦτα] Even after this
 they were no nearer.

ἐς οὐ] Used (as well as ἐς δ) se-
 veral times by Hdt., and to be ex-
 plained either simply on the ground
 that the ear was accustomed to the
 use of the genitive in this signifi-
 cation, e.g. ἔως οὐ, ἄχρις οὐ (cf. 35.
 5, n.), or possibly as an instance of
 attraction from μεχρὶ τοῦτου, ἐς δ.
 Cf. ἐς οὐ ἀποθάνωσι...μεχρὶ τοῦτου,
 III. 31. 3. Bredow thinks that ἐς δ
 should be always read.

Σπαρτιητέων] Used in its strict
 sense: =ἀστῶν below.

§ 6. ἐξιόντες...οἱ πρ.] 'The
 oldest of them, that is, as they pass
 out of the order of the knights, five
 each year.' Stein thinks that ἀστῶν
 is superfluous, and needlessly con-
 jectures τῶν ἐξιόντων. For ἐκ, see
 note on ἐς, 42. 1.

CH. 68. § 1. ἐπιμιξίης] i. e. there
 was a truce.

χαλκήϊον...χαλκεῖς] 'Prior aeris

νόμενον· καὶ ἐν θώματι ἦν, ὁρέων τὸ ποιούμενον, μαθὼν δέ 2
 μιν ὁ χαλκεὺς ἀποθωμάζοντα εἶπε παυσάμενος τοῦ ἔργου·
 “Ἡ κου ἂν, ὦ ξεῖνε Λάκων, εἴ περ εἶδες τό περ ἐγὼ, κάρτα
 ἂν ἐθώμαζες, ὅκου νῦν οὕτω τυγχάνεις θῶμα ποιούμενος
 τὴν ἐργασίην τοῦ σιδήρου. ἐγὼ γὰρ ἐν τῇδε θέλων τῇ αὐλῇ 3
 φρέαρ ποιήσασθαι, ὀρύσσων ἐπέτυχον σορῶ ἑπταπήχεϊ· ὑπο
 δὲ ἀπιστίης, μὴ μὲν γενέσθαι μηδαμὰ μέζοντας ἀνθρώπους
 τῶν νῦν, ἀνῶξα αὐτήν, καὶ εἶδον τὸν νεκρὸν μήκει ἴσον ἔοντα
 τῇ σορῶ. μετρήσας δὲ συνέχωσα ὀπίσω.” Ὁ μὲν δὴ οἱ 4
 ἔλεγε τά περ ὁπώπεε· ὁ δὲ, ἐννώσας τὰ λεγόμενα, συνεβάλ-
 λετο τὸν Ὀρέστεα κατὰ τὸ θεοπρόπιον τοῦτον εἶναι, τῇδε
 συμβαλλόμενος· τοῦ χαλκῆος δύο ὁρέων φύσας τοὺς ἀνέμους
 εὔρισκε ἔοντας, τὸν δὲ ἄκμονα καὶ τὴν σφύραν τὸν τε τύπον
 καὶ τὸν ἀντίτυπον, τὸν δὲ ἐξελαυνόμενον σίδηρον τὸ πῆμα
 ἐπὶ πῆματι κείμενον, κατὰ τοιόνδε τι εἰκάζων, ὥς ἐπὶ κακῶ
 ἀνθρώπου σίδηρος ἀνεύρηται. Συμβαλλόμενος δὲ ταῦτα 5
 καὶ ἀπελθὼν ἐς Σπάρτην ἔφραζε Λακεδαιμονίοισι πᾶν τὸ
 πρῆγμα. οἱ δὲ, ἐκ λόγου πλαστοῦ ἐπενείκαντές οἱ αἰτίνῃ,
 ἐδίωξαν. ὁ δὲ, ἀπικόμενος ἐς Τεγέην, καὶ φράζων τὴν ἑω- 6
 τοῦ συμφορὴν πρὸς τὸν χαλκέα, ἐμισθοῦτο παρ’ οὐκ ἐκδιδόν-
 τος τὴν αὐλήν. χρόνῳ δὲ ὡς ἀνέγνωσε, ἐνοικίσθη. ἀνορύξας

erat quam ferri cognitus usus,’ and the old names were long retained and applied to the working of the more recent metal. *σιδηρεὺς* is used by Xenophon and *σιδηρεῖον* by Aristotle.

ἐν θῶ. ἡν] This is curious, because working in iron, though not very common, was known in Homer’s time. See *Od.* ix. 391—3, where *χαλκεὺς* and *σίδηρος* are combined as here. Possibly *ἐξελαυνόμενον* denotes some peculiar process.

§ 2. μαθὼν] See 80. 7, n.

ὅκου] *Quandoquidem*. II. 125. 6.

θῶμα] This may be taken as predicate, or we may say that *θ. ποιούμενος* has the construction of *θωμάζων* (160. 6, n.).

§ 3. ἑπταπήχεϊ] Orestes would thus have been smaller than Perseus (II. 91. 4), and than Otus and Ephi-

altes (*Hom. Od.* xi. 308). Compare the Homeric phrase *οἶοι νῦν βροτοὶ εἰσι*.

μη μὲν] II. 118. 3, n.

§ 4. τὸν Ὀρέστεα] ‘The (long-sought) Orestes.’ So *τοὺς ἀνέμους* below, — those mentioned by the oracle. The article thus stands with the predicate, with which too the copula is constructed (*ἔοντας* for *εἰούσας*).

ἐπὶ κακῶ] ‘To work ill for man.’

§ 5. ἐκ λόγου πλ.] ‘On a feigned plea.’ Both the trial and the banishment were a story made up for him to tell in Tegea.

§ 6. ἐμισθοῦτο] Strictly the *tempus imperfectum*: ‘tried to hire.’ So *ἀνέοντο*, 69. 4; *ἐμνάτο*, 205. 1.

παρ’ οὐκ ἐκδ.] i.e. *παρὰ τοῦτου*· ὁ δὲ οὐκ ἐξεδίδου. Cf. 26. 1.

δὲ τὸν τάφον, καὶ τὰ ὀστέα συλλέξας, οἷχετο φέρων ἐς Σπάρτην. καὶ ἀπὸ τούτου τοῦ χρόνου, ὅπως πειρώατο ἀλλήλων, 7 πολλῶ κατυπέρτεροι τῷ πολέμῳ ἐγίνοντο οἱ Λακεδαιμόνιοι· ἤδη δέ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

69 Ταῦτα δὴ ὦν πάντα πυνθανόμενος ὁ Κροῖσος, ἔπεμπε 1 ἐς Σπάρτην ἀγγέλους δῶρά τε φέροντας, καὶ δεησομένους συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. οἱ δὲ ἐλθόντες ἔλεγον· “Ἐπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων 2 ἐθνέων βασιλεὺς, λέγων τάδε· ὦ Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι, ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλάδος, ὑμέας ὦν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων γενέσθαι καὶ σύμμαχος 3 ἀνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν δὴ ταῦτα δι’ 3 ἀγγέλων ἐπεκηρυκεύετο. Λακεδαιμόνιοι δὲ, ἀκηκούτες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον, ἥσθησάν τε τῇ ἀφίξει τῶν Λυδῶν, καὶ ἐποιήσαντο ὅρκια ξεινίης πέρι καὶ 4 ‘συμμαχίης’ καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροῖσου πρότερον ἔτι γεγонуῖαι. πέμψαντες γὰρ οἱ Λακεδαι- 4 μόνιοι ἐς Σάρδις χρυσὸν ὠνέοντο, ἐς ἄγαλμα βουλόμενοι χρήσασθαι τούτο, τὸ νῦν τῆς Λακωνικῆς ἐν Θόρνακι ἱδρύται Ἀπόλλωνος· Κροῖσος δέ σφι ὠνεομένοισι ἔδωκε δωτίνην.

§ 7. ὅπως] As ὡς=ὅτε, so ὅπως in Hdt. often=ὅποτε.

πειρώατο] ‘Proved one another’ (in battle). Hom. *Il.* XXI. 580, οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ’ Ἀχιλλῆος. The MSS. have ἐπειρώατο, which some edd. alter into ἐπι-πειρώατο (nowhere else used). Others take it as an irregular imperf. form.

ἡ πολλή] Cf. 24. 1. Krüg. says that the statement is an exaggeration, and that ἡ should probably be omitted. But look at the map.

CH. 69. § 1. ἐντειλάμενός τε] Coupled to δεησομένους. So πλήσαντες...καὶ...χωρέοντα, 70. 2.

§ 2. τὸν Ἕλληνα] Here of the nation, and therefore not parallel to τὸν Κόλχον (2. 4, n.). Cf. τὸν Ἀθηναῖον, Thuc. VI. 78. 2.

ὦν] Inserted owing to the parenthesis: cf. 144. 1.

ἀνευ τε δ. κ. ἀ.] Prob. a regular formula in treaties: = *nullo dolo malo* (VIII. 140. 6). Cf. σπονδὰς ἀδόλους καὶ ἀβλαβεῖς, Thuc. VI. 47. 1.

§ 3. καὶ γὰρ] This gives one reason for ἐποιήσαντο κ.τ.λ. The Lacedaemonians were ordinarily ξεινοῖσι ἀπρόσμικτοι (65. 3; Thuc. II. 37. 3).

εὐεργ. εἶχον] ‘Croesus even before had done them certain kind offices, for which they were beholden to him.’

§ 4. Ἀπόλλωνος] Join Ἀπ. with ἄγαλμα. Apollo was preeminently the Dorian deity. The scarcity of gold in early times in Greece is

70 Τούτων τε ὧν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέ-
 ξαντο, καὶ ὅτι ἐκ πάντων σφέας προκρίνας Ἑλλήνων αἰρέετο
 φίλους. καὶ τοῦτο μὲν αὐτοὶ ἦσαν ἐτοῖμοι ἐπαγγεῖλαντι, 2
 τοῦτο δὲ ποιησάμενοι κρητῆρα χάλκεον, ζωδίων τε ἔξωθεν
 πλήσαντες περὶ τὸ χεῖλος, καὶ μεγάλῃ τριηκοσίους ἀμφο-
 ρέας χωρέοντα ἤγον, δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ.
 οὗτος ὁ κρητῆρ οὐκ ἀπῖκετο ἐς Σάρδεις δι' αἰτίας διφασίας 3
 λεγομένας τάσδε· οἱ μὲν Λακεδαιμόνιοι λέγουσι, ὡς ἐπεὶ τε
 ἀγόμενος ἐς τὰς Σάρδεις ὁ κρητῆρ ἐγένετο κατὰ τὴν Σαμίην,
 πυθόμενοι Σάμιοι ἀπελοιόατο αὐτὸν, νηυσὶ μακρῆσι ἐπιπλώ-
 σαντες. αὐτοὶ δὲ Σάμιοι λέγουσι, ὡς ἐπεὶ τε ὑστέρησαν οἱ 4
 ἄγοντες τῶν Λακεδαιμονίων τὸν κρητῆρα, ἐπυνθάνοντο δὲ
 Σάρδεις τε καὶ Κροῖσον ἡλωκέναι, ἀπέδοντο τὸν κρητῆρα ἐν
 Σάμῳ, ιδιώτας δὲ ἄνδρας πριαμένους ἀναθεῖναι μιν ἐς τὸ
 Ἑραῖον· τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν, ἀπικομενοι
 ἐς Σπάρτην, ὡς ἀπαιρεθείησαν ὑπὸ Σαμίων. κατὰ μὲν νυν
 τὸν κρητῆρα οὕτως ἔσχε.

71 Κροῖσος δὲ ἁμαρτῶν τοῦ χρησμοῦ ἐποίεετο στρατηγὴν 1
 ἐς Καππαδοκίην, ἐλπίσας καταιεῖν Κῦρόν τε καὶ τὴν
 Περσέων δύναμιν. παρασκευαζομένου δὲ Κροῖσου στρατεύ- 2
 εσθαι ἐπὶ Πέρσας, τῶν τις Λυδῶν, νομιζόμενος καὶ πρόσθεν

illustrated by Soph. *Ant.* 1037, ἐμ-
 πολᾶτε τὸν πρὸς Σάρδεων | ἥλε-
 κτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν |
 χρυσόν. The possession of gold and
 silver money at Sparta was forbid-
 den by law.

ὠνεομένοισι] *Empturientibus*.

CH. 70. § 2. τοῦτο μὲν] Cf. 30. 8.
 αὐτοὶ] 'They themselves,' in op-
 position to their present.

[ζωδίων] This, like ζῶα, 203. 3;
 II. 4. 5 (cf. ζῶα γραψάμενος, IV.
 88. 2), denotes figures of any kind
 (Schw.). The diminutive, because
 the figures were not full size.

§ 3. διφασ[as] This in mean-
 ing goes closely with λεγομένας.
 There were not two causes, but two
 stories of the cause. Cf. αἰτίαι δι-
 φασίαι λεγόνται τοῦ θανάτου, III.
 122. 1.

κατὰ τὴν Σ.] 'Off (cf. 76. 1) the

land of Samos,' Σαμίην denoting not
 the island but the territory belong-
 ing to the city of Samos. This oc-
 currence was afterwards made a
 pretext for the Spartan expedition
 against Samos, III. 47. 2.

§ 4. τὸ Ἑραῖον] The famous
 temple at Samos.

ἂν λέγοιεν] Of a past event: cf.
 2. 2, n. Spartan cupidity became
 proverbial. Aristotle says that the
 legislator at Sparta τὴν μὲν πόλιν
 πεποίηκεν ἀχρήματον, τοὺς δ' ιδιώτας
 φιλοχρημάτους. *Pol.* II. 9. 37.

CH. 71. § 1. τοῦ χρησμοῦ] The
 one given at 53. 3.

§ 2. τῶν τις Λ.] A common
 collocation in Hdt. (I. 4, n.). So
 in plur. τῶν τινὲς Φοινίκων, VIII. 90.
 1. In Attic this only occurs where
 the article has an epithet joined to
 it, e.g. τῶν ἄλλων τινὰς Ἑλλήνων.

εἶναι σοφὸς, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα οὖνομα
 ἐν Λυδοῖσι ἔχων, συνεβούλευσε Κροίσῳ τάδε (οὖνομά οἱ ἦν
 Σάνδανις). “ὦ βασιλεῦ, ἐπ’ ἀνδρας τοιούτους στρατεῦεσθαι 3
 παρασκευάζει, οἷ σκυτῖνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν
 ἄλλην ἐσθῆτα φορέουσι· σιτέονται δὲ οὐκ ὅσα ἐθέλουσι,
 ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην· πρὸς δὲ οὐκ οἶνω
 διαχρέονται, ἀλλὰ ὕδροποτεύουσι· οὐ σῦκα δὲ ἔχουσι τρώγειν,
 οὐκ ἄλλο ἀγαθὸν οὐδέν. τοῦτο μὲν δὴ, εἰ νικήσεις, τί σφεας 4
 ἀπαιρήσεται, τοῖσί γε μὴ ἐστὶ μηδέν; τοῦτο δὲ, ἢν νικηθῇς,
 μάθε ὅσα ἀγαθὰ ἀποβαλέεις. γευσάμενοι γὰρ τῶν ἡμετέ-
 ρων ἀγαθῶν, περιέξονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μὲν 5
 νυν θεοῖσι ἔχω χάριν, οἷ οὐκ ἐπὶ νόον ποιεῖουσι Πέρσῃσι
 στρατεῦεσθαι ἐπὶ Λυδοῦς.” Ταῦτα λέγων, οὐκ ἔπειθε τὸν
 Κροῖσον. Πέρσῃσι γὰρ, πρὶν Λυδοῦς καταστρέψασθαι, ἦν
 72 οὔτε ἄβρὸν, οὔτε ἀγαθὸν οὐδέν. Οἱ δὲ Καππαδόκαι ὑπὸ 1
 Ἑλλήνων Σύριοι οὖνομάζονται· ἦσαν δὲ οἱ Σύριοι οὗτοι, τὸ

καὶ τὸ κάρτα] See 117. 1, n.
 The phrase goes with ἔχων, not with οὖνομα.

οὖνομα ... οὖνομα] In different senses (II. 52. 4, n.).

§ 3. σκυτῖνας κ.τ.λ.] They afterwards adopted the Median dress (135. 1).

οὐκ οἶνω] Contrast 133. 4.

οὐ σῦκα δὲ] ‘No figs have they.’ Stein adds in explanation ‘the simplest and cheapest dessert.’ More prob. however figs are mentioned κατ’ ἐξοχήν. ‘The fig is the only fruit to which Homer allows sweetness.’ Notice the epithets given to the different trees in the garden of Alcinous, *Od.* VII. 115 foll.

τρώγειν] II. 37. 9, n.

§ 4. τοῖσί γε μὴ] = εἰ γέ σφι μὴ, ‘a relative clause in which the causal signification grazes on the hypothetical’ Ab.

μάθε] Not ‘learn from me,’ but ‘look round and see for yourself.’ Cf. 80. 7, n. There is therefore no need to assume (as Stein does) a *lacuna* after ἀποβαλέεις.

§ 5. ἐγὼ μὲν] The respect of the speaker leads him to suppress

the σὺ δέ, which would naturally follow (St.).

οὐκ ἔπειθε] The introduction of Sandanis heightens the moral. He plays the same part that Artabanus plays in the story of Xerxes (VII. 10). The doomed must always be warned and the warning must always be in vain.

Πέρσῃσι γὰρ] γὰρ refers to the whole story: =(I tell the tale) for. The strong contrast between Persians past and Persians present is of course in Hdt.’s thoughts.

CH. 72. § 1. ὑπὸ Ἑλλ.] The Persian name being Cappadocians (VII. 72. 3). ‘In the Persian inscriptions the name is *Katapatuka*.’ St. The Cappadocians are mentioned here because of ἐς Καππ., 71. 1.

Σύριοι] This is the reading of all the MSS. (Bähr), though at 6. 1 we have the form Σύροι used of the same nation. Stein thinks that Hdt. used Σύροι to denote the inhabitants of Palestine (e.g. II. 12. 2; 30. 4), and Σύριοι of the Cappadocians. But to carry out this rule, he has constantly to alter the readings of the MSS.

μὲν πρότερον ἢ Πέρσας ἄρξαι, Μήδων κατήκοοι, τότε δὲ Κύρου. ὁ γὰρ οὗρος ἦν τῆς τε Μηδικῆς ἀρχῆς καὶ τῆς 2 Λυδικῆς ὁ Ἄλυσ ποταμὸς, ὃς ῥέει ἐξ Ἀρμενίου οὗρεος διὰ Κιλικίων, μετὰ δὲ Ματινηοὺς μὲν ἐν δεξιῇ ἔχει ῥέων, ἐκ δὲ τοῦ ἐτέρου Φρύγας· παραμειβόμενος δὲ τούτους, καὶ ῥέων ἄνω πρὸς βορέην ἄνεμον, ἔνθεν μὲν Συρίους Καππαδόκας ἀπέργει, ἐξ εὐωνύμου δὲ Παφλαγόνας. οὕτω ὁ Ἄλυσ ποτα- 3 μὸς ἀποτάμνει σχεδὸν πάντα τῆς Ἀσίας τὰ κάτω ἐκ θαλάσσης τῆς ἀντίου Κύπρου ἐς τὸν Εὐξείνιον πόντον. ἔστι δὲ αὐχὴν οὗτος τῆς χώρας ταύτης ἀπάσης· μῆκος ὁδοῦ εὐζώνῳ ἀνδρὶ πέντε ἡμέραι ἀναισιμούνται.

§ 2. ὁ γὰρ οὗρος] They were subject to the Medes (for they lived to the east of the Halys), for the H. was the boundary: ὁ οὗρ, 'the (recognized) boundary,' Kr.

διὰ Κιλ...Καππ.] The later provinces of Cilicia and Cappadocia both lay farther south than this. But in early times these mountain-tribes would have had no definite frontier-lines: cf. II. 104. 6.

Ματινηοὺς] 189. 1, n.

ἄνω] Here, and at 142. 2, this is usually explained to mean 'northwards.' But (1) how could this meaning have arisen in Hdt.'s time? The notion that the north is higher than the south ('hic vertex nobis semper sublimis,' Virg. *Georg.* I. 242) does not appear in his writings:—he says that nothing is known about the earth's northern limits (IV. 45. 1; V. 9. 1). Nor do we even know that the early Greek maps resembled our modern ones in having the north at the top. (2) As applied to the points of the compass, ἄνω and similar words cannot have a consistent meaning assigned to them. Thus where Priam's kingdom is described as ὁσσον Λέσβος ἄνω...ἐντὸς ἐέργει | καὶ Φρυγίῃ καθύπερθε (Hom. *Il.* XXIV. 544) ἄνω must mean 'southwards' and καθύπερθε 'northwards:' and καθύπερθε Χίοιο (*Od.* III. 170) must mean 'to the west of Chios,' lit. 'further out to sea:' cf. ἀνωτέρω

(Σάμου) τὸ πρὸς ἐσπέρας, Hdt. VIII. 130. 4. In the present passage, either ἄνω has its usual meaning of 'inland,' i.e. away from the Mediterranean (Hdt.'s sea, τήνδε τὴν θ.), though properly the course of any river must be κάτω, whether it flow towards or away from the M.; or else it simply = 'on beyond' (παραμειψάμενος τούτους), like ἀνωτέρω, 190. 4. Probably the former explanation is the true one. For other instances of Hdt.'s use of relative terms from a Mediterranean point of view see notes I. 6. 1; II. 8. 1; 24. 2; 33. 5.

ἔνθεν μὲν] 'On this side,' i.e. on the right.

§ 3. τῆς Ἀ. τὰ κάτω = τὰ ἐντὸς Ἄλυσος (6. 1).

αὐχὴν οὗτος] οὗτ. is put for ταῦτα owing to the attraction of αὐχὴν. 'These parts (through which the H. flows) are a neck of the whole of this country (viz. both upper and lower Asia).' Thus the western part of Asia Minor is the head, Asia proper is the body, and the eastern part of Asia Minor, where it is narrowest, forms the neck.

πέντε] Hdt. considerably underestimates, the real distance being about 270 miles. A day's journey is reckoned at 200 stades, = 23 miles (IV. 101. 3), and assuming 30 miles a day for the εὐζωνος ἀνὴρ (Rennell) the journey would take nine days.

73 Ἔστρατεύετο δὲ ὁ Κροῖσος ἐπὶ τὴν Καππαδοκίην τῶνδε 1
 εἵνεκα, καὶ γῆς ἱμέρῳ προσκτήσασθαι πρὸς τὴν ἑωυτοῦ
 μοῖραν βουλόμενος, καὶ μάλιστα τῷ χρηστηρίῳ πίσυνος
 ἔων, καὶ τίσασθαι θέλων ὑπὲρ Ἀστυάγεος Κῦρον. Ἀστυ- 2
 άγεα γὰρ τὸν Κναξάρειν ἔοντα Κροίσου μὲν γαμβρὸν, Μήδων
 δὲ βασιλέα, Κῦρος ὁ Καμβύσειω καταστρεψάμενος εἶχε, γε-
 νόμενον γαμβρὸν Κροίσῳ ᾧδε. Σκυθέων τῶν νομάδων εἷλη
 ἀνδρῶν στασιάζασα, ὑπεξῆλθε ἐς γῆν τὴν Μηδικήν. ἐτυ- 3
 ράννευε δὲ τὸν χρόνον τοῦτον Μήδων Κναξάρης ὁ Φραόρτεω
 τοῦ Δηϊόκεω, ὃς τοὺς Σκύθας τούτους τὸ μὲν πρῶτον περιεῖπε
 εὔ, ὡς ἔοντας ἰκέτας, ὥστε δὲ περὶ πολλοῦ ποιούμενος αὐ-
 τοὺς, παῖδάς σφι παρέδωκε τὴν γλῶσσάν τε ἐκμαθέειν καὶ
 τὴν τέχνην τῶν τόξων. χρόνου δὲ γενομένου, καὶ αἰεὶ φοιτε- 4
 όντων τῶν Σκυθέων ἐπ' ἄγρην, καὶ αἰεὶ τι φερόντων, καὶ
 κοτε συνήνεικε ἐλεῖν σφέας μηδέν· νοστήσαντας δὲ αὐτοὺς
 κεινῇσι χερσὶ, ὁ Κναξάρης (ἦν γὰρ, ὡς διέδεξε, ὀργὴν ἄκρος)

Cf. 104. 1, n. Dahlmann on this passage refers to VI. 106. 1 (cf. VI. 120. 1), where Phidippides is said to have gone from Athens to Sparta (117 miles) within two days. But the present tense (*ἀναισιμοῦνται*) implies that the estimate here is a general one, and not a reference to 'an experiment which was made once or twice' (Dahlm. *Life of Hdt. E. T.* p. 73).

CH. 73. § 2. καταστρ. εἶχε] This implies that A. was still alive (27. 4, n.). He seems to have lived for some time in captivity (130. 3).

νομάδων] See IV. 19.

ἀνδρῶν] Bähr and others take this in apposition with Σκυθέων τῶν νομ., like ἀνὴρ αὐληγῆς, ἀνδρες Ἀθηναῖοι. But the order of the words is against this. Prob. owing to the frequency with which ἀνδρῶν is added after nouns of multitude (στρατὸν ἀνδρ., 53. 1; πόλιν ἀνδρ., VII. 8. 13) εἷλη ἀνδρ. here is regarded as a single noun and takes the partitive genitive.

§ 3. ἐτυράννευε] 6. 1, n.

Κναξ. ὁ Φρ.] See chs. 96—106.

περὶ πολλοῦ] Stronger than πολ-

λοῦ: lit. = 'above much,' *περὶ* being equivalent to *πρὸς*, as in the Homeric *περὶ πάντων ἔμμεναι ἄλλων*. So *περὶ οὐδένος* in the orators, 'at less than nothing.'

τόξων] Cf. IV. 132. 3.

§ 4. καὶ κοτε] 'Once also,' i. e. besides the many occasions on which they had brought back something.

κεινῇσι] Att. *κεναῖς*.

διέδεξε] Probably impersonal (II. 134. 4). Cf. *παρέξει*, 9. 5.

ὀργὴν ἄκρος] Cf. *ὀργὴν χαλεπῶ*, III. 131. 1. Aristotle describes the *ἀκρόχολοι* ('the touchy') as *ὑπερβολῇ ὀξεῖς καὶ πρὸς πᾶν ὀργίλοι καὶ ἐπὶ πάντι* (*Eth.* IV. 5. 9). The majority of MSS. however read *ὀργὴν οὐκ ἄκρος*, which might fairly mean 'not eminent in point of temper:' cf. *ψυχὴν οὐκ ἄκρος*, V. 124. 1; *Εὐρώπη ἀρετὴν ἄκρη*, VII. 5. 5. And it is doubtful whether the omission of the negative can be justified by the analogy of *ἀκρόχολος*, which is usually written *ἀκράχολος*, and is perhaps a shortened form of *ἀκρατόχολος*. On the whole therefore it seems rather more prob. that the copyists have omitted *οὐκ*, than that they have inserted it.

τρηχέως κάρτα περιέσπε ἀεικείη. οἱ δὲ ταῦτα πρὸς Κναξά- 5
 ρεω παθόντες, ὥστε ἀνάξια σφέων αὐτῶν πεπονθότες, ἐβου-
 λεύσαντο τῶν παρὰ σφίσι διδασκομένων παίδων ἓνα κατα-
 κόψαι· σκευάσαντες δὲ αὐτὸν, ὥσπερ ἐώθεσαν καὶ τὰ θηρία
 σκευάζειν, Κναξάρει δοῦναι φέροντες, ὡς ἄγρην δῆθεν· δόν-
 τες δὲ τὴν ταχίστην κομίζεσθαι παρὰ Ἀλυσάττεα τὸν Σαδυ-
 άττεω ἐς Σάρδεις. ταῦτα καὶ δὴ ἐγένετο. καὶ γὰρ Κναξάρης 6
 καὶ οἱ παρεόντες δαιτυμόνες τῶν κρεῶν τούτων ἐπάσαντο·
 καὶ οἱ Σκύθαι ταῦτα ποιήσαντες Ἀλυσάττεω ἰκέται ἐγένοντο.
 74 Μετὰ δὲ ταῦτα (οὐ γὰρ δὴ ὁ Ἀλυσάττης ἐξεδίδου τοὺς Σκύθας,
 ἐξαιτέοντι Κναξάρει) πόλεμος τοῖσι Λυδοῖσι καὶ τοῖσι Μή-
 δοισι ἐγεγόνεε ἐπ' ἕτεα πέντε· ἐν τοῖσι πολλάκις μὲν οἱ
 Μῆδοι τοὺς Λυδοὺς ἐνίκησαν, πολλάκις δὲ οἱ Λυδοὶ τοὺς
 Μήδους· ἐν δὲ καὶ νυκτομαχίην τινὰ ἐποίησαντο. διαφέ- 2
 ρουσι δὲ σφι ἐπὶ Ἰσῆς τὸν πόλεμον, τῷ ἕκτῳ ἔτει συμβο-
 λῆς γενομένης, συνήνεικε ὥστε τῆς μάχης συνεστεώσης τὴν
 ἡμέρην ἐξαπίνης νύκτα γενέσθαι. τὴν δὲ μεταλλαγὴν ταύ- 3
 την τῆς ἡμέρης Θαλῆς ὁ Μιλήσιος τοῖσι Ἰωσι προηγόρευσε
 ἔσεσθαι, οὐρον προθέμενος ἐνιαυτὸν τούτου, ἐν ᾧ δὴ καὶ
 ἐγένετο ἡ μεταβολή. οἱ δὲ Λυδοὶ τε καὶ οἱ Μῆδοι ἐπεὶ τε 4

CH. 74. § 1. πόλεμος] 'The passage of such nomadic hordes from one government in the East to another is even down to the present day a frequent cause of dispute between the different governments.' Grote.

ἐν δὲ καὶ] We should rather have expected πρὸς δέ or μετὰ δέ, since the reference seems to be to the battle described below, which took place in the *sixth* year.

νυκτομ. τινά] 'A sort of night-battle,' i.e. not a real one, τινά implying that the expression is merely metaphorical. Cf. ἐξαιρετόν τι μεταίχμιον, VIII. 140. 10.

§ 2. διαφέρουσι δὲ] δέ for γάρ, Hdt. often preferring to connect two sentences coordinately, instead of introducing one as the reason for the other. Cf. 61. 7; 173. 3; 175. 1; II. 93. 8.

ἐπὶ Ἰσῆς] μόρης may be supplied, but see 108. 6, n.

§ 3. Θαλῆς κ.τ.λ.] 'Not unlikely. Thales had been in Egypt, to which country the Greeks owed their astronomical knowledge.' Ab. But see Grote *H. G.* II. 417 (III. 314).

οὐρον προθ.] 'Having laid down the year as a limit:' i.e. he did not definitely name any day or month.

ἐνιαυτὸν τούτου] 'I have examined every total eclipse in Olmanns' tables, extending from B.C. 631 to B.C. 585, and I find only one (that of B.C. 585, May 28) which can have passed near to Asia Minor. That of B.C. 610, Sept. 30, which was adopted by Bailey and Olmanns is now thrown north even of the sea of Azov.' Prof. Airy, quoted by Grote. Hdt.'s account implies a total eclipse.

εἶδον νύκτα ἀντὶ ἡμέρης γινομένην, τῆς μάχης τε ἐπαύσαντο, καὶ μᾶλλον τι ἔσπευσαν καὶ ἀμφοτέροι εἰρήνην ἐωυτοῖσι γενέσθαι. οἱ δὲ συμβιβάσαντες αὐτοὺς ἦσαν οἶδε, Σύν- 5 νεσίς τε ὁ Κίλιξ καὶ Λαβύνητος ὁ Βαβυλώνιος· οὗτοί σφι καὶ τὸ ὄρκιον οἱ σπεύσαντες γενέσθαι ἦσαν, καὶ γάμων ἐπαλλαγὴν ἐποίησαν· Ἀλυάττεα γὰρ ἔγνωσαν δοῦναι τὴν θυγατέρα Ἀρίηνιν Ἀστυάγεϊ τῷ Κναξάρεω παιδί. ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν. Ὅρκια δὲ ποιεῖται ταῦτα τὰ ἔθνεα τὰ περ τε 6 Ἕλληνες· καὶ πρὸς τούτοις, ἐπεὰν τοὺς βραχίονας ἐπιτάμονται ἐς τὴν ὁμοχροίτην, τὸ αἷμα ἀναλείχουσι ἀλλήλων.

75 Τοῦτον δὴ ὦν τὸν Ἀστυάγεα Κῦρος, ἐόντα ἐωυτοῦ μη- 1 τροπάτορα, καταστρεφάμενος ἔσχε δι' αἰτίην τὴν ἐγὼ ἐν τοῖσι ὀπίσω λόγοις σημανέω. τὰ Κροῖσος ἐπιμεμφόμενος 2 τῷ Κύρῳ, ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρησμοῦ κιβδήλου, ἐλπίσας

§ 4. καὶ ἀμφοτέροι] 117. 1, n.

§ 5. Σύννεσις] Prob. a title, not a proper name: since we find another S. of C. cotemporary with Darius (v. 118. 2), a third with Xerxes (vii. 98), and a fourth with Artaxerxes (Xen. An. I. 2. 12).

Λαβύνητος] See 188. 1, n.

ἀναγκαίης] The constraint produced by family-ties. Cf. Lat. *necessarius*, *necessitudo*.

ἰσχυραὶ] With συμμένειν.

§ 6. τὰ περ τε] Stein thinks that *κατά* (= *καθ'* *ᾧ*) should be read for *τά*. But *ὄρκια* = manner of taking oaths (cf. *μάχη*, 79. 4; *ἄγραι* II. 70. 1), and so denotes the ceremonies observed. *τε* is answered by *καὶ πρὸς τ.*

ἐπεὰν] See 17. 4, n.

τὴν ὁμοχρ.] 'The surface-skin.' ὁμο—'that which holds together all the bones and muscles.' St.

τὸ αἷμα...ἀλλήλων] The order of the words is opposed to the rule laid down by Krüger that the possessive genitive of reflexive or reciprocal pronouns is always preceded by the article. See notes 165. 1;

II. 107. 1. Tacitus describes a similar custom: 'levi ictu cruorem eliciunt, atque invicem lambunt.' *Ann.* XII. 47. 3.

CH. 75. § 1. καταστρ. ἔσχε] 'Had held in subjection,'—with reference to *καταστρ. εἶχε*, 73. 2. Except in the sense of the pluperfect, the aorist could hardly stand in an idiom which denotes continued action (27. 4).

ὀπίσω λόγ.] 'In the stories to follow,' chs. 107, foll. This Homeric use of *ὀπίσω* to denote the unseen future views each moment of time as something which overtakes us from behind and passes in front. The *λόγοι* are not the different 'books,' but the separate stories and episodes out of which the work seems to have been built. So we have Ἀσσύριοι *λόγοι* mentioned (184. 1, n.) and Λυβικοὶ *λόγοι* (II. 161. 3). The present passage would form part of a *Δυδίου λόγος*. Twice however Hdt. refers to passages in Bk. I. under the title of ὁ *πρῶτος* (οἱ *πρῶτοι*) *τῶν λόγων*,—at v. 36. 5 to I. 92. 2, and at VII. 93 to I. 171. 2.

πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, ἐστρατεύετο ἐς τὴν Περσέων μοῖραν. Ὡς δὲ ἀπῖκετο ἐπὶ τὸν Ἄλυν ποταμὸν ὁ Κροῖσος, 3 τὸ ἐνθεῦτεν, ὡς μὲν ἐγὼ λέγω, κατὰ τὰς εἰσέχουσας γεφύρας διεβίβασε τὸν στρατὸν ὡς δὲ ὁ πολλὸς λόγος Ἑλλήνων, Θαλῆς οἱ ὁ Μιλήσιος διεβίβασε. ἀπορέοντος γὰρ Κροίσου ὅπως οἱ 4 διαβήσεται τὸν ποταμὸν ὁ στρατὸς (οὐ γὰρ δὴ εἶναι κω τοῦτον τὸν χρόνον τὰς γεφύρας ταύτας), λέγεται παρεόντα τὸν Θαλῆν ἐν τῷ στρατοπέδῳ ποιῆσαι αὐτῷ τὸν ποταμὸν, ἐξ ἀριστερῆς χειρὸς ῥέοντα τοῦ στρατοῦ, καὶ ἐκ δεξιῆς ῥεῖν ποιῆσαι δὲ ὧδε. ἄνωθεν τοῦ στρατοπέδου ἀρξάμενον, διώ- 5 ρυχα βαθέην ὀρύσσειν, ἄγοντα μνηοειδέα, ὅπως ἂν τὸ στρατόπεδον ἰδρυμένον κατὰ νότου λάβοι, ταύτη κατὰ τὴν διώρυχα ἐκτραπόμενος ἐκ τῶν ἀρχαίων ῥέεθρων, καὶ αὐτὶς παραμειβόμενος τὸ στρατόπεδον, ἐς τὰ ἀρχαῖα ἐσβάλλοι ὥστε, ἐπεὶ τε καὶ ἐσχίσθη τάχιστα ὁ ποταμὸς, ἀμφοτέρῃ 6 διαβατὸς ἐγένετο. οἱ δὲ καὶ τὸ παράπαν λέγουσι καὶ τὸ ἀρχαῖον ῥέεθρον ἀποξηρανθῆναι. ἀλλὰ τοῦτο μὲν οὐ προσ-

§ 2. πρὸς ἑωυτοῦ] *E sua parte.* πρὸς=from the direction of (110. 2, n.), from the point of view of, and so favourable towards. Cf. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, Eur. *Alc.* 57.

§ 3. τὰς εἰσέχουσας γ.] The plural of a single bridge (205. 3, n.).

§ 4. ταύτας=τὰς εἰσέχουσας, above. λέγεται] Hdt.'s doubts about this story are prob. due to chronological difficulties (Ab.). 'The exact year of Thales' birth and the date of his death cannot be known.' Clinton.

ἐξ ἀριστερῆς] This implies that the army was marching, or that the camp was facing, upstream (i. e. southwards) at the time.

καὶ ἐκ δεξ.] 'Partly on the right hand as well' (§ 6).

§ 5. ὅπως ἂν... λάβοι] A common construction in Hdt., as in Homer. Cf. 91. 2; 99. 3; 152. 2. Thuc. has μὴ ἂν—ἐπιπλεύσειαν, 11. 93. 2. Prob. ἂν renders the object in view rather less definite than it would otherwise be, by implying the existence of some condition:='if

possible.' 'With the opt. ὡς ἂν, ὅπως ἂν=*quomodo* or *ut*. προμηθοῦνται ὅπως ἂν εὐδαιμονοῖς is derived from the direct interrogative, πῶς ἂν (εἰ δυνατόν εἴη) εὐδαιμονοῖς;' Madv. *G. S. App.* 302. Tr. 'that so per-adventure (the river) might take the camp, there pitched, in the rear (i. e. might flow on the western side of the camp), having on this side been diverted from its ancient course into the channel.'

§ 6. καὶ ἐσχίσθη] 'καὶ leads one to expect a second καὶ before διαβατός which is omitted.' Kr. More prob. καὶ='actually,' the mere purpose (ὅπως above) now having the performance superadded.

καὶ τὸ παράπαν] 117. 1, n.

καὶ τὸ ἀρχ.] καὶ belongs to the object of λέγ.= 'say this also, viz. that.'

διέβησαν] 'How did they cross (on this supposition)?' i. e. how could they have crossed? Cf. 187. 5, n. Hdt.'s objection is hardly a valid one, since they might have dammed up the new stream and again diverted the river (into its old bed).

76 ἰεμαὶ κῶς γὰρ ὀπίσω πορευόμενοι διέβησαν αὐτόν; Κροῖ-
 σος δέ, ἐπεὶ τε διαβὰς σὺν τῷ στρατῷ ἀπίκητο τῆς Καππα-
 δοκίης εἰς τὴν Πτερίην καλεομένην (ἥ δὲ Πτερίη ἐστὶ τῆς
 χώρας ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην πόλιν τὴν ἐν
 Εὐξείνῳ πόντῳ μάλιστα κη κειμένη), ἐνθαῦτα ἐστρατοπε-
 δεύετο, φθειρών τῶν Συρίων τοὺς κλήρους. καὶ εἶλε μὲν τῶν
 Πτερίων τὴν πόλιν καὶ ἡνδραποδίσατο, εἶλε δὲ τὰς περιου-
 κίδας αὐτῆς πάσας. Συρίους τε, οὐδὲν ἔοντας αἰτίους, ἀνα-
 στάτους ἐποίησε. Κῦρος δὲ ἀγείρας τὸν ἑωυτοῦ στρατὸν, 3
 καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας, ἡντιοῦτο
 Κροίσῳ. πρὶν δὲ ἐξελαύνειν ὀρμῆσαι τὸν στρατὸν, πέμ-
 ψας κήρυκας εἰς τοὺς Ἰωνας, ἐπειρᾶτο σφέας ἀπὸ Κροίσου
 ἀπιστάναι. Ἰωνες μὲν νυν οὐκ ἐπέιθοντο. Κῦρος δὲ ὡς 4
 ἀπίκητο, καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ
 Πτερίῃ χώρῃ ἐπειρῶντο κατὰ τὸ ἰσχυρὸν ἀλλήλων. μάχης 5
 δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν,
 τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης.
 καὶ τὰ μὲν στρατόπεδα ἀμφοτέρα οὕτως ἡγωνίσατο.

77 Κροῖσος δὲ μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἑωυτοῦ στρα- 1
 τευμα (ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἢ ὁ
 Κύρου), τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιᾶν
 ὁ Κῦρος, ἀπήλαυσε εἰς τὰς Σάρδεις, ἐν νόῳ ἔχων, παρακα-
 λέσας μὲν Αἰγυπτίους κατὰ τὸ ὄρκιον, (ἐποίησατο γὰρ καὶ 2
 πρὸς Ἀμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον
 ἢ περ πρὸς Λακεδαιμονίους,) μεταπεμψάμενος δὲ καὶ Βαβυ-

CH. 76. § 1. κατὰ Σ.] 'Over against (=near) Sinope, or thereabouts' (μάλιστά κη).

ἐν] On the shore of (II. 163. 3, n.).

§ 2. οὐδὲν ἐ. αἰτ.] This adds point to the moral. Cf. Κροῖσον ἄρ-ξαντα ἀδικίης, 130. 4.

§ 3. ἐξελαύνειν] Depends on ὀρμῆσαι. 'Before he started to lead forth his host.' So ὀρμῆσαι στρατεύεσθαι, VII. 150. 1.

οὐκ ἐπέιθοντο] Cf. 141. 4, 5.

§ 4. κατὰ τὸ ἰσχ.] *Vi et armis*. 'Proved one another by force of

fighting.' κατὰ τὸ ἰσχυρὸν is opposed to δόλῳ, IV. 201. 2.

§ 5. ἀμφοτέρων] Governed by πολλῶν. So πεσόντων τῶν πάντων πολλῶν, V. 120.

CH. 77. § 1. τοῦτο] = τὸ πλῆθος, since μέμφομαι takes an accus. of the thing, as well as an accus. of the person (above): i. e. we may have μέμφομαι τινα τοῦτο, as well as μ. τινα κατὰ τοῦτο.

μεμφθεὶς] This form is more common in Hdt. than the regular Attic aorist, μέμψασθαι.

§ 2. Ἀμασιν] See II. 172.

λωνίους, (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχήν· ἐτυραννευε δὲ τῶν Βαβυλωνίων τὸν χρόνον τούτον Λαβύνητος·) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους παρῆναι ἐς χρόνον ῥητόν· ἀλίσας τε δὴ τούτους, καὶ τὴν ἑωυτοῦ συλλέξας στρατιήν, ἐνένωτο, τὸν χειμῶνα παρῆς, ἅμα τῷ ἡρι στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα φρονέων, ὡς ἀπῆκετο ἐς 3 τὰς Σάρδεις, ἔπεμπε κήρυκας κατὰ τὰς συμμαχίας, προερέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδεις. τὸν δὲ 4 παρόντα καὶ μαχεσάμενον στρατὸν Πέρσῃσι, ὃς ἦν αὐτοῦ ξεινικός, πάντα ἀπείς, διεσκέδασε, οὐδαμὰ ἐλπίσας μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κῦρος ἐλάσῃ ἐπὶ 78 Σάρδεις. Ταῦτα ἐπιλεγόμενῳ Κροίσῳ τὸ προάστειον πᾶν ἰὸφίων ἐνεπλήσθη. φανέντων δὲ αὐτῶν, οἱ ἵπποι μετιέντες τὰς νομὰς νέμεσθαι, φοιτέοντες κατήσθιον. ἰδόντι δὲ τοῦτο Κροίσῳ, ὥσπερ καὶ ἦν, ἔδοξε τέρας εἶναι. αὐτίκα δὲ ἔπεμπε 1 θεοπρόπους ἐς τῶν ἐξηγητέων Τελμησσέων. ἀπικομένοισι

Λαβύνητος] See 188. 1, n. **ἐνένωτο]** Repeats ἐν νόφ ἔχων, the participle having become a finite verb owing to the numerous intervening clauses.

§ 3. **κατὰ τὰς σ.]** Not 'in accordance with the treaties,' but 'round to the allies' (συμμαχίας = συμμάχους, as at 82. 1). **κατά,** as in the phrase **κατὰ τοὺς θησαυρούς,** 30. 2.

§ 4. **ὃς ἦν αὐτοῦ ξ.]** 'Which army of his was a foreign one.' The form of expression is somewhat awkward, but the writer seems to have inserted αὐτοῦ because ὃς ἦν ξ. = τὸν ξεινικόν, so that the whole sentence might have run: — τὸν παρόντα καὶ μαχεσάμενον καὶ ξεινικὸν αὐτοῦ στρατόν. Stein unnecessarily refers αὐτοῦ to στρατόν, so that ὃς ἦν αὐτοῦ ξ. = ὃ (or ὅσον) τοῦ στρατοῦ ἦν ξεινικόν, ὃ thus by attraction becoming ὃς, just as τὸ πολὺ τῆς Πελοποννήσου becomes ἡ πολλὴ τῆς II. (68. 7). He quotes Aesch. *Sept.* 818, ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθονός (which however is not parallel, ἦν χθονός not being the same thing as χθόνα,

ἦν αὐτῆς); Thuc. IV. 109. 1, Μεγαρῆς τὰ μακρὰ τεύχη, ἃ σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν (where either σφῶν = Μεγαρέων, or ἃ = 'those parts of them, I mean, which,' thus not having τεύχη for its antecedent).

μή] ἐλπίσας implies fear. Cf. ἐς φόβον κατιστέατο ἐλπίζοντες πάγχυ ἀπολέσθαι, VIII. 12. 2.

ἄρα] 111. 8, n.

CH. 78. § 1. **τὰς νομὰς]** 'The (i.e. their usual) pastures.'

ὥσπερ καὶ ἦν] 22. 2, n.

§ 2. **ἐς τῶν ἐξηγ. Τελμ.]** For the article (which acc. to Stein is irregular with the genitive in this idiom), cf. ἐς τοῦ Ἀμφιάρεω, 92. 3; ἐς τοῦ Ἀρπάγου, 113. 4. The collocation τῶν ἐξ. Τελμ. (as if ἐξηγητέων were an adjective) is probably to be explained by the fact that οἱ ἐξηγηταί was a well-known title, borne by the Telmessians, as by the Eumolpidae at Athens (see *Dict. Ant.*). Cf. τὸν ἀγορανόμον Ζήλαρχον, Xen. *An.* v. 7. 24. The correction τοὺς ἐξηγητὰς is certainly needless. The Telmessus here meant seems to have been in Lycia (see *Dict. Geogr.*).

δὲ τοῖσι θεοπρόποισι καὶ μαθοῦσι πρὸς Τελμησσέων, τὸ θέλει σημαίνειν τὸ τέρας, οὐκ ἐξεγένετο Κροίσῳ ἀπαγγεῖλαι. πρὶν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι ἐς τὰς Σάρδεις, ἤλω³ ὁ Κροῖσος. Τελμησσέες μὲν τοι τάδε ἔγνωσαν, στρατὸν ἀλλόθροον προσδόκιμον εἶναι Κροίσῳ ἐπὶ τὴν χώραν, ἀπικόμενον δὲ τοῦτον κάταστρέψεσθαι τοὺς ἐπιχωρίους, λέγοντες ὅφιν εἶναι γῆς παῖδα, ἵππον δὲ πολέμιόν τε καὶ ἐπήλυδα. Τελμησσέες μὲν νυν ταῦτα ὑπεκρίναντο Κροίσῳ ἤδη ἤλω⁴ κότε, οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροῖσον.

- 79 Κῆρος δὲ, αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην¹ τὴν γενομένην ἐν τῇ Πτερίῃ, μαθὼν ὡς ἀπελάσας μέλλοι Κροῖσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὔρισκε πρήγμα² οἱ εἶναι ἐλαύνειν ὡς δύναιτο τάχιστα ἐπὶ τὰς Σάρδεις, πρὶν ἢ τὸ δεύτερον ἀλισθῆναι τῶν Λυδῶν τὴν δύναμιν. ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίησε κατὰ τάχος.² ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθει. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλήν³ ἀπιγμένος, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα ἢ ὡς αὐτὸς κατεδόκεε, ὅμως τοὺς Λυδοὺς ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον⁴ τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδριώτερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων, δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἦσαν ἱππεύεσθαι

§ 3. ἀναπλῶσαι] The sea-voyage would involve a long *détour*, but perhaps the land-route was already occupied by the enemy. Larch.

§ 4. τῶν] = τούτων τὰ (ᾧ). This form of attraction (called Attic) is seldom used, except where the relative should properly be in the accusative, e.g. πρῶτον τῶν ἡμεῖς ἴδμεν, 23. 2. But the proposal to omit ἦν is unnecessary.

αὐτὸν Κρ.] Cf. 85. 1.

CH. 79. § 1. πρήγμα] See note on ἔργον, 17. 5.

§ 2. ἐληλύθει] This use of the pluperfect (which perhaps is meant to emphasize the *suddenness* of the action) is common in Homer with verbs of motion (e.g. οὐδ' ἀπίθησε |

μύθῳ Ἀθηναίης· ἡ δ' Οὐλυμπόνδε βεβήκει, II. 1. 220) as well as in Hdt.

§ 3. ἦ] On the analogy of ἐναντίως ἦ (cf. 22. 3). The phrase is a combination of παρὰ τὴν ἐνωτοῦ δόξαν and ἐναντίως ἦ ὡς κ. τ. λ.

§ 4. τοῦτον] Opposed to Hdt.'s own time. See chs. 155—6.

μάχη] Manner of fighting. Cf. θυσιῇ, II. 39. 1; μάχῃς εὖ εἰδότε πάσης, Hom. II. 11. 823; ὁ πυκτικὸς οὐ πᾶσι τὴν αὐτὴν μάχην περιτίθησιν, Aristot. *Eth.* x. 9. 15.

ἀπ' ἵππων] Not in the Homeric sense, e.g. ἐπιστάμενοι μὲν ἀπ' ἵππων | ἀνδρασι μάρνασθαι, since that refers exclusively to the use of chariots.

αὐτοὶ] The men, as opposed to

80 ἀγαθοί. Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ
 ἄστεος ἐστὶ τοῦ Σαρδιηνοῦ, ἐὼν μέγα τε καὶ ψιλόν, (διὰ δὲ
 αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὑλλος συρρηγνῦσι ἐς
 τὸν μέγιστον, καλεόμενον δὲ Ἑρμον, ὃς ἐξ οὐρεὸς ἱροῦ
 Μητρὸς Δινδυμήνης ῥέων ἐκδιδοὶ ἐς θάλασσαν κατὰ Φωκαίην
 πόλιν,) ἐνθαῦτα ὁ Κῦρος ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην
 τασσομένους, καταρρωδήσας τὴν ἵππον ἐποίησε, Ἀρπάγου
 ὑποθεμένου ἀνδρὸς Μήδου, τοιόνδε. ὅσαι τῷ στρατῷ τῷ
 ἑωυτοῦ ἔποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύτας
 πάσας ἀλίσας καὶ ἀπελὼν τὰ ἄχθεα, ἀνδρας ἐπ' αὐτάς
 ἀνέβησε ἵππάδα στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς
 προσέταξε τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροῖσου
 ἵππον, τῇ δὲ καμήλῳ ἔπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε·
 ὀπίσθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν ἵππον. ὡς δὲ οἱ
 πάντες διετετάχατο, παραίνεσε τῶν μὲν ἄλλων Λυδῶν μὴ
 φειδομένους, κτείνειν πάντα τὸν ἐμποδῶν γινόμενον, Κροῖσον
 δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος ἀμύνηται.
 ταῦτα μὲν παραίνεσε. τὰς δὲ καμήλους ἔταξε ἀντία τῆς
 ἵππου τῶνδε εἵνεκεν κάμηλον ἵππος φοβέεται, καὶ οὐκ
 ἀνέχεται οὔτε τὴν ἰδέην αὐτῆς ὀρέων, οὔτε τὴν ὁδμὴν
 ὀσφραϊνόμενος. αὐτοῦ δὲ ὦν τούτου εἵνεκεν ἐσεσόφιστο,

their weapons: cf. 70. 2. A 'gloss,' which Bähr quotes, — ἱππεύεσθαι παθητικῶς Ἡρόδοτος πρώτῳ—seems to refer αὐτοὶ to ἵππων. But we have the deponent ἱππευόμενος at 27. 4, and why not here? Elsewhere Hdt. uses the active form.

CH. 80. § 1. πρὸ τοῦ ἄστ.] There are extensive plains both above and below Sardis. But it is prob. that by πρὸ Hdt. means 'on the side towards Persia,' i.e. above. Cf. ὀπίσθε, 191. 2, n.

ἄλλοι] viz. the Pactolus (which flowed through the agora, v. 101. 3) and the Cogamus.

συρρηγνῦσι] 'Burst forth and join.' The word well denotes the impetuosity of a mountain stream. Notice the difference between the plural, and the singular συρρήγνυσι.

οὐρεὸς ἱροῦ] In Phrygia. See

Dict. Geogr. Cadi. Cybele is called a θεὸς ἐπιχωρῆς of Sardis, v. 101. 3.

§ 2. τὴν ἵππον] So τῇ καμήλῳ, 'the camel-troop,' below, § 3. See 179. 3, n. This Harpagus is the one mentioned ch. 108, foll.

§ 4. ὡς δὲ οἱ πάντες] οἱ is the dative of the pronoun.

παραίνεσε] For the omission of the augment, see 19. 1, n.

§ 5. κάμηλον ἵππος] The asyndeton emphasizes, and is therefore very frequently used by Hdt. where an explanation is being introduced after an antecedent ὡδε, τόδε or τοιονδε. Cf. 84. 1; 93. 2; 96. 1, 2; 114. 1.

ἐσεσόφιστο] We find instances of passive deponents used by Hdt. (207. 8, n.), but here a passive meaning would involve the awkwardness of making the verb impersonal.

ἵνα τῷ Κροίσῳ ἄχρηστον ᾖ τὸ ἵππικόν, τῷ δὲ τι καὶ ἐπέιχε
ἐλλάμψεσθαι ὁ Λυδός. ὥς δὲ καὶ συνηΐσαν ἐς τὴν μάχην, 6
ἐνθαῦτα ὥς ὥσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ
εἶδον αὐτάς, ὀπίσω ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ
ἐλπίς. οὐ μέντοι οἷ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἦσαν 7
ἀλλ', ὥς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων,
πεζοὶ τοῖσι Πέρσησι συνέβαλλον. χρόνῳ δὲ, πεσόντων 8
ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοί. κατειληθέντες δὲ
ἐς τὸ τεῖχος, ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

- 81 Τοῖσι μὲν δὲ κατεστήκεε πολιορκίη. Κροῖσος δὲ δοκέων 1
οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην, ἔπεμπε ἐκ
τοῦ τεύχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν γὰρ 2
πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέ-
γεσθαι ἐς Σάρδεις· τούτους δὲ ἐξέπεμπε τὴν ταχίστην
32 δέεσθαι βοηθέειν, ὥς πολιορκεομένου Κροίσου. Ἐς τε δὲ ὧν 1
τὰς ἄλλας ἔπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα.
τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτησι κατ' αὐτὸν τοῦτον
τὸν χρόνον συνεπεπτώκεε ἕρις ἐούσα πρὸς Ἀργείους περὶ
χώρου καλεομένου Θυρέης. τὰς γὰρ Θυρέας ταύτας, ἐούσας 2

τῷ δὲ τι] 'Wherewith he was actually setting his mind upon gaining no little glory.' With ἐπέιχε supply τὸν νοῦν. For ὁ Λυδός, see 2. 4, n. καὶ adds emphasis:='far from thinking it useless.'

§ 6. τὴν μάχην] The one implied in the previous account. Cf. τῇ ναυμαχίῃ, 166. 3.

ὥσφραντο] Compare L. and S. *Lex.*, ὀσφραίνομαι, with Buttmann's *Lexilogus*, ἀπαυρᾶν, § 5.

§ 7. ἔμαθον] Used by Hdt. of knowledge derived from the sense of sight. Cf 10. 3; 68. 2; 191. 7, n.

§ 8. τεῖχος] The citadel (98. 6).

CH. 81. § 2. οἱ μὲν γὰρ πρότ.] Sc. πεμφθέντες.

διεπέμποντο] The imperfect (where we should have expected the pluperfect) is descriptive:—'were being sent,' i. e. at the time and under the circumstances described above

(77. 3). Cf. ἐφέροντο, 66. 5.

τὴν ταχίστην] See note on ἐξ ὑστέρης, 108. 6.

δέεσθαι] The infinitive expresses the intent of the action of the main verb: Madv. *G. S.* 148.

CH. 82. § 1. τοῖσι δὲ καὶ αὐτ.] 'And to them themselves too, I mean the Spartans.' The demonstrative τοῖσι simply anticipates Σπαρτιήτησι, according to the Homeric usage (e.g. αἱ δ' ἐπέμυξαν Ἀθηναῖη τε καὶ Ἥρη), though, unlike Homer, Hdt. repeats the article with the subst.

τοῦτον τὸν χρ.] About 547 B. C.

§ 2. Θυρέας] Above we have the sing. form, which Thuc. always uses (II. 27. 3; IV. 56. 2; 57. 3). So we have Μαλέων below, but Μαλέην at IV. 179. 1 (Thuc. uses the sing. form); Πλάταιαν, VIII. 50. 3, but Πλαταιάς, IX. 25. 3.

ἀποταμόμενοι ἔσχον] Not to be

τῆς Ἀργολίδος μοίρης, ἀποταμόμενοι ἔσχον οἱ Λακεδαιμόνιοι. ἦν δὲ καὶ ἡ μέχρι Μαλέων ἡ πρὸς ἐσπέρην Ἀργείων, ἥ τε ἐν τῇ ἡπείρῳ χώρῃ καὶ ἡ Κυθηρίῃ νῆσος καὶ αἱ λοιπαὶ τῶν νήσων. βοηθησάντων δὲ Ἀργείων τῇ³ σφετέρῃ ἀποταμνομένῃ, ἐνθαῦτα συνέβησαν ἐς λόγους συνελθόντες, ὥστε τριηκοσίους ἐκατέρων μαχέσασθαι· ὁκότεροι δ' αὖν περιγέγνωνται, τούτων εἶναι τὸν χώρον· τὸ δὲ πλῆθος τοῦ στρατοῦ ἀπαλλάσσεσθαι ἐκάτερον ἐς τὴν ἑωυτοῦ, μηδὲ παραμένειν ἀγωνιζομένων, τῶνδε εἵνεκεν, ἵνα μὴ, παρεόντων τῶν στρατοπέδων, ὀρώντες οἱ ἕτεροι ἐσσουμένους τοὺς σφετέρους ἐπαμύνοιεν. Συνθέμενοι ὦν ταῦτα ἀπαλλάσ-⁴ σοντο· λογάδες δὲ ἐκατέρων ὑπολειφθέντες συνέβαλλον. μαχομένων δὲ σφεων καὶ γινομένων ἰσοπαλέων, ὑπελείποντο ἐξ ἀνδρῶν ἑξακοσίων τρεῖς, Ἀργείων μὲν Ἀλκίηνωρ τε καὶ Χρόμιος, Λακεδαιμονίων δὲ Ὀθρυνάδης. ὑπελείφθησαν δὲ οὗτοι νυκτὸς ἐπελθούσης. οἱ μὲν δὴ δύο τῶν⁵ Ἀργείων, ὡς νενικηκότες, ἔθreon ἐς τὸ Ἄργος· ὁ δὲ τῶν Λακεδαιμονίων Ὀθρυνάδης, σκυλεύσας τοὺς Ἀργείων νεκροὺς καὶ προσφορήσας τὰ ὄπλα πρὸς τὸ ἑωυτοῦ στρατόπεδον, ἐν τῇ τάξει εἶχε ἑωυτόν. ἡμέρῃ δὲ δευτέρῃ παρήσαν πυνθανό-⁶

taken together on the analogy of δουλώσας ἔχεις (27. 4).

ἡ πρὸς ἐσπέρην] These words must denote the *south-east* corner of the Peloponnese, of which Malea forms the extreme point. Acc. to Bähr Hdt. calls this district πρὸς ἐσπ. with reference to Ionia or Argolis, because the promontory of Malea lies to the westward of those places. But a more simple explanation is possible. In Malea two lines of coast meet, the one running in a southerly, the other in an easterly (or south-easterly) direction. By adding ἡ πρὸς ἐσπ. Hdt. shows which of the two he means:—‘the country up to Malea, (not merely that to the north of M., but) that to the west,’—this latter being nearer to the city of Sparta, and its possession therefore by the Argives the more strange.

Ἀργείων] With ἦν, ‘used to be-

long to,’ prob. in the time of Phidon: see Grote *H. G.* II. 96 (II. 410).

Κυθηρίῃ] The adj. form,—the subst. being Κύθηρα (VII. 235. 3).

αἱ λοιπαὶ τῶν ν.] ‘Prob. those of which Strabo (363) says: περι-κείνται δὲ (τὰ Κύθηρα) νησίδια πλείω τὰ μὲν ἐγγὺς τὰ δὲ καὶ μικρὸν ἀπωτέρω.’ St.

§ 3. μηδὲ] Cf. οὐδέ, 45. 1.

§ 5. οἱ μὲν δὴ δύο] See 18. 2, note. We have here only the Lacedaemonian account. Grote, *H. G.* II. 205 (II. 606).

εἶχε ἑωυτόν.] ‘Kept himself at his post,’ i.e. remained under arms on the spot where his place in the line originally was:—opposed to λείπειν τὴν τάξιν. Cf. κατ’ οἴκους ἑωυτοὺς οἱ Μάγοι ἔχουσι, ‘keep themselves within doors,’ III. 79. 3.

§ 6. δευτέρῃ] 3. 1, n.

μενοι ἀμφοτέροι. τέως μὲν δὴ αὐτοὶ ἐκάτεροι ἔφασαν νικᾶν, λέγοντες οἱ μὲν, ὡς ἐωυτῶν πλεῖνες περιγεγόνασιν, οἱ δὲ, τοὺς μὲν ἀποφαίνοντες πεφευγότας, τὸν δὲ σφέτερον παραμείναντα, καὶ σκυλεύσαντα τοὺς ἐκείνων νεκρούς. τέλος δὲ, ἐκ τῆς ἔριδος συμπεσόντες ἐμάχοντο· πεσόντων δὲ καὶ ἀμφοτέρων πολλῶν, ἐνίκων Λακεδαιμόνιοι. Ἀργεῖοι μὲν 7 νυν ἀπὸ τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλὰς, πρότερον ἐπάναγκες κομῶντες, ἐποιήσαντο νόμον τε καὶ κατάρην, μὴ πρότερον θρέψειν κόμην Ἀργείων μηδένα, μηδὲ τὰς γυναῖκας σφι χρυσοφορήσειν, πρὶν ἂν Θυρέας ἀνασώσωνται. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον, 8 οὐ γὰρ κομῶντες πρὸ τούτου, ἀπὸ τούτου κομᾶν. τὸν δὲ ἓνα λέγουσι τὸν περιλειφθέντα τῶν τριηκοσίων, Ὀθρυάδην, αἰσχυρόμενον ἀπονοστέειν ἐς Σπάρτην, τῶν οἱ συλλοχιτέων διεφθαρμένων, αὐτοῦ μιν ἐν τῇσι Θυρέησι καταχρήσασθαι 83 ἐωυτόν. Τοιούτων δὲ τοῖσι Σπαρτιήτησι ἐνεστέων πρηγμάτων, ἦκε ὁ Σαρδιηνὸς κήρυξ, δεόμενος Κροίσῳ βοηθέειν πολιορκεομένῳ. οἱ δὲ ὅμως, ἐπεὶ τε ἐπύθοντο τοῦ κήρυκος, ὀρμέατο βοηθέειν. καὶ σφι ἤδη παρεσκευασμένοισι, καὶ νεῶν 2 ἐουσέων ἐτοίμων, ἦλθε ἄλλη ἀγγελίη, ὡς ἡλώκοι τὸ τέλχος

αὐτοὶ ἐκάτεροι] 'Both sides said that *they* (αὐτοὶ) were conquerors.' Thuc. uses the same words in reference to this story: διαμάχεσθαι περὶ τῆς γῆς ταύτης (Θυρεαΐδος), ὥσπερ καὶ πρότερον ποτὲ ὅτε αὐτοὶ ἐκάτεροι ἡξίωσαν νικᾶν (V. 41. 2). On the occasion to which Thuc. refers (B.C. 429) the Argives, before making a treaty with the Lacedaemonians, stipulated that the possession of Thyrea might still be challenged and fought for on the old terms. The Lacedaemonians thought this stipulation a piece of folly.

§ 7. κατακειρ.] Cutting the hair was a mark of mourning (II. 36. 2; VI. 21. 2). St.

πρότ....κομῶντες] The Homeric Ἀχαιοὶ were καρηκομῶντες. Hence prob. the adoption of the Spartan custom: cf. 67. 3, n. On the enmity between Argos and Sparta, see Cur-

tius, I. 254.

ἐπάναγκες] An Athenian law-term. Hence here prob. there is a reference to an earlier νόμος, which made the practice compulsory.

§ 8. κομᾶν] Depends on ἔθεντο νόμον. It was also a Spartan νόμος to comb the hair before battle. See VII. 208. 4; 209, 5.

τῶν οἱ] 1. 4, n.

συλλοχιτέων] The loss of his comrades would be all the more grievous, because the military and the political divisions of the Spartans coincided. For the λόχος, see *Dict. Ant. Exercitus*.

μιν] Repeats τὸν ἓνα above. See II. 10. 3, note.

CH. 83. § 1. ὅμως] i.e. καὶ περ τοιούτων ἐνεστέων πρηγμάτων.

ὀρμέατο] The pluperfect (cf. ἐπέπαιναντο, § 2), as at 79. 2.

§ 2. παρεσκευασμένοισι καὶ... ἐουσέων] Cf. 69. 1, n.

τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος ζωγρηθείς. οὕτω δὲ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην, ἐπέπανντο.

- 84 Σάρδιες δὲ ἤλωσαν ὧδε. ἐπειδὴ τεσσαρεσκαίδεκάτῃ ἠέγετο ἡμέρη πολιορκουμένῳ Κροίσῳ, Κύρος τῇ στρατιῇ τῇ ἐωντοῦ, διαπέμψας ἱππέας, προεῖπε, τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο, πειρησαμένης τῆς 2 στρατιῆς, ὡς οὐ προεχώρει, ἐνθαῦτα τῶν ἄλλων πεπαυμένων, ἀνὴρ Μάρδος ἐπειράτο προσβαίνων, τῷ οὐνομα ἦν Ἵτροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεὶς ἐτέτακτο φύλακος· οὐ γὰρ ἦν δεινὸν κατὰ τοῦτο μὴ ἀλῶ κοτέ. ἀπό- 3 τομός τε γὰρ ἔστι ταύτῃ ἡ ἀκρόπολις καὶ ἄμαχος· τῇ οὐδὲ Μήλης, ὁ πρότερον βασιλεὺς Σαρδίων, μούνη οὐ περιήνεικε τὸν λέοντα, τὸν οἱ ἡ παλλακὴ ἔτεκε, Τελμησσέων δικασάντων, ὡς περιενειχθέντος τοῦ λέοντος τὸ τεῖχος, ἔσονται Σάρδιες ἀνάλωτοι. ὁ δὲ Μήλης κατὰ τὸ ἄλλο τεῖχος περιενείκας, τῇ 4 ἦν ἐπίμαχον τὸ χωρίον τῆς ἀκροπόλιος, κατηλόγησε τοῦτο, ὡς ἐὼν ἄμαχόν τε καὶ ἀπότομον· ἔστι δὲ πρὸς τοῦ Τμώλου τετραμμένον τῆς πόλιος. Ὁ ὢν δὲ Ἵτροιάδης οὗτος ὁ 5

CH. 84. § 1. **τεσσαρεσκαίδεκάτῃ**] Notice the form of the ordinal, the cardinal *τεσσαρεσκαίδεκα* being regarded by Hdt. as a single word, and therefore indeclinable. Thus we have *τεσσαρεσκαίδεκα ἔτεα*, *ἡμέρας*, 86. 1, though we find *ἔτεα τρία καὶ δέκα*, 119. 2, and *τέσσαρσι καὶ δέκα ἔτεσιν*, Thuc. II. 21. 1.

§ 2. **Μάρδος**] See 125. 6.

§ 3. **ἔστι ταύτῃ**] Hdt. had been to Sardis (*ἐς ἐμέ*, 93. 3).

ὁ πρότερον β.] 'The former king.' Cf. II. 23. 2, n.

Λέοντα] The lion was an emblem of the sun in the Lydian religion: cf. 50. 4. Bähr.

δικασάντων] *εἰκασάντων* and *διδαξάντων* have been needlessly conjectured.

§ 4. **τὸ χωρίον**] Krüger says that *τὸ χωρίον* 'should probably be omitted, and the genitive made to depend on τῇ. With *τὸ χωρίον* we must have had ἡ ἀκρόπολις, like *τὸ χωρίον αἱ Ἐννέα ὁδοί*, Thuc. I. 100.

3.' We may however equally well retain *τὸ χωρίον*, and still take τῆς ἀκροπόλιος as the partitive genitive after τῇ.

ἔστι δὲ κ.τ.λ.] Not 'it is that part of the citadel which faces Tmolus' (for this we should want *τὸ πρὸς τοῦ Τ. τετρ.*), but 'it lies facing towards Tmolus in the citadel.' The genitive τῆς πόλιος may be explained either (1) as added to express the general locality, just as the name of a country is put in the genitive, with reference to some particular point or place in it, e.g. τῆς Θεσσαλίας ἐπὶ Φάρσαλον, or (2) as the gen. of reference (192. 3, n.). Compare ἡ δὲ Καλὴ αὐτῇ Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνὴν τετραμμένη τῆς Σικελίης, 'facing in Sicily towards T.' VI. 22. 4. For the genitive Τμώλου, see 110. 2, n.

§ 5. **οὗτος**] All the MSS. have *αὐτός*, which is defended by Matthiæ as making an opposition to the

Μάρδος, ἰδὼν τῇ προτεραίῃ τῶν τινα Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ 6 δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν, καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

85 Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ 1 καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπιεικῆς, ἄφρωνος δέ. ἐν τῇ ᾧ παρελθούσῃ εὖεστοι ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν 2 ἐπεποιήκεε, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφούς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε, 3
μὴ βούλευ πολύευκτον ἱὴν ἀνὰ δώματ' ἀκοῖν
παιδὸς φθεγγομένου. τόδε σοι πολὺ λῶϊον ἀμφὶς
ἔμμεναι. αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.

Ἄλισκομένου δὲ τοῦ τείχεος, ἥϊε γὰρ τῶν τις Περσέων 4
ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων, Κροῖσος μὲν νυν

Lydian ('quum Lydum... vidisset, *ipse* etiam Hyroeades'), and taken by Blakesley with ἰδὼν, 'having seen with his own eyes.' But the former explanation is contradicted by the order of the words, and the latter involves omitting ὁ Μάρδος. Perhaps Hdt. originally wrote οὗτος here and αὐτός below (§ 6), and the two having become transposed by the copyists, οὗτος was altered into ὁ αὐτός.

§ 6. ὁ αὐτός] This, if right, must mean 'the same man who had seen the descent of the Lydian.' Most modern editors omit the article.

κατ' αὐτόν] 'After him,'—either literally, i.e. in his track : cf. μεταδιώκει ἀποστειλας τριήρεϊ κατ' αὐτόν, III. 4. 5; or metaphorically, *eodem modo atque ille* (cf. 98. 8, n.).

CH. 85. § 1. πρότερον] See 34. 3; 38. 3, n.

§ 2. ἄλλα τε ἐπιφραζόμενος καὶ ...ἐπεπόμφεε] Cf. 8. 2; 19. 4; 129. 1; II. 44. 1.

§ 3. μέγα νήπιε] So Patroclus is called μέγα νήπιος (Hom. II. XVI. 46) for praying to be allowed to go out to battle : ἡ γὰρ ἐμελλεν | οἷ αὐτῷ θανατόν τε κακὸν καὶ κῆρα λίτεσθαι. St. Hesiod uses the same expression in his admonitions to his brother (μέγα νήπιε Πέρση, *Op.* 286). On the connection between the Delphic oracle and Hesiod's poetry, see Götting's *Hesiod* (p. xxix. 2nd ed.).

ἀμφὶς ἔμμεναι] = *abesse*. Acc. to Buttmann (*Lexil.* 18. 10), the construction is best thus : τόδε σοι λῶϊον (ἔστιν) ἀμφὶς εἶναι 'it is better for thee to be without it,' ἀμφὶς sc. αὐτοῦ, like ἀμφὶς φυλόπιδος, Hom. *Od.* XVI. 267. It seems simpler to supply σοῦ after ἀμφὶς, like Διὸς ἀμφὶς, II. VIII. 444.

§ 4. μὲν νυν] Owing to the insertion of the clause with γὰρ (8. 2, n.), the sentence is resumed with a fresh connecting particle : cf. 29. 1.

ὀρέων ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει, οὐδέ τί οἱ διέφερε πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε φωνήν, εἶπε δέ· “Ὤνθρωπε, μὴ κτεῖνε Κροῖσον.” Οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο· μετὰ δὲ τοῦτο ἤδη 5
 85 ἐφώνεε τὸν πάντα χρόνον τῆς ζῆς. Οἱ δὲ Πέρσαι τὰς τε δὴ 1
 Σάρδεις ἔσχον, καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα ἕτα
 τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκη-
 θέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἑωυτοῦ
 μεγάλην ἀρχήν· λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ
 Κύρον. ὁ δὲ, συννήσας πυρὴν μεγάλην, ἀνεβίβασε ἐπ’ 2
 αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι δεδεμένον καὶ δις ἑπτὰ
 Λυδῶν παρ’ αὐτὸν παῖδας· ἐν νόῳ ἔχων εἶτε δὴ ἀκροθίνια
 ταῦτα καταγιεῖν θεῶν ὅτεφ δὴ, εἶτε καὶ εὐχὴν ἐπιτελέσαι
 θέλων, εἶτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα,
 τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος εἰδέναι,
 εἴ τίς μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶοντα κατακαυθῆναι.
 τὸν μὲν δὴ ποιεῖν ταῦτα· τῷ δὲ Κροῖσῳ ἐστεῶτι ἐπὶ τῆς 3

ἔρρηξε] Cf. II. 2. 5. Speech from the hitherto dumb is regarded as the bursting forth of an arrested torrent. So ‘rumpit vocem,’ Virg. *Aen.* II. 129; ‘rumpere fontem,’ Ov. *Met.* V. 257; *δακρύων ῥήξασα θερμὰ νάματα*, Soph. *Tr.* 919. The legend forgets that the Persian would not have understood the Lydian language (*ἐρμηνέας*, 86. 4).

“Ὤνθρωπε] Not in its later contemptuous sense (cf. 35. 3), though in the distinction drawn between *ἄνδρες* and *ἄνθρωποι*, VII. 210. 4, we seem to see a trace of the mode in which the later meaning arose.

CH. 86. § 1. Σάρδεις ἔσχον] Prob. 545 B. C. Clinton.

τὸ χρηστήριον] See 53. 3.

§ 2. πυρὴν] Yet at III. 16. 4 we are told *Πέρσαι θεὸν νομίζουσι εἶναι πῦρ. τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ ἐστὶ*. Here therefore Hdt.’s account must have come from a Lydian and not from a Persian source (cf. λέγεται ὑπὸ Λυ-

δῶν, 87. 1). See Grote’s note, *H. G.* III. 165 (IV. 259).

δις ἑπτὰ] So in a similar context, *δις ἑπτὰ Περσέων παῖδας* VIII. 114. 3. The phrase is prob. due to some supposed sanctity of the number seven (pps. because the heavenly bodies are seven in number : see 98. 8, n.). Here we should naturally have expected *τεσσερεσκαίδεκα*, in order to give greater force to the coincidence pointed out above between the number of days of the siege and the number of years during which Croesus had reigned.

Λ. παῖδας] See 27. 3, n.

ὅτεφ δὴ] To some god or other.’ *δοτις δὴ* = *nescio quis*, a stronger form of *τις*. Cf. *οἶα δὴ* (= *τοιαυτὰ τινα*) below § 6; *δοτος δὴ*, 160. 2. In all these instances *δὴ* (like *δήποτε* in later Greek : cf. 157. 3) increases the indefiniteness of the expression, because it emphatically calls attention to the ellipse. Thus *δοτις δὴ* literally = *just* whoever (you please).

πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ εἰσὶν τοσοῦτω, τὸ τοῦ Σόλωνος, ὥς οἱ εἶη σὺν θεῷ εἰρημένον, τὸ μηδένα εἶναι τῶν ζώντων ὄλβιον. ὥς δὲ ἄρα μιν προστῆναι τοῦτο, ἀνευεϊκάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης ἐς τρεῖς οὐνομάσαι Σόλωνα. καὶ τὸν Κῦρον ἀκούσαντα, κελεύσαι 4 τοὺς ἐρμηνέας ἐπείρεσθαι τὸν Κροῖσον, τίνα τοῦτου ἐπικαλείτο· καὶ τοὺς προσελθόντας ἐπειρωτᾶν. Κροῖσον δὲ 5 τῶς μὲν συγὴν ἔχειν ἐρωτῶμενον, μετὰ δὲ, ὥς ἡναγκάζετο, εἰπεῖν “Τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” Ὡς δὲ σφί ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρέοντων δὲ αὐτῶν καὶ 6 ὄχλον παρεχόντων, ἔλεγε δὴ, ὥς ἦλθε ἀρχὴν ὁ Σόλων, ἐὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἐωυτοῦ ὄλβον ἀποφλαυρίσειε, οἷα δὴ εἶπας, ὥς τε αὐτῷ πάντα ἀποβεβήκοι

§ 3. προστῆναι] Not from *προστήμι* (*προῦστην* with the accus., *Soph. El.* 1378, has quite a different meaning), but from *προσίστημι*, in the sense of *παραστήναι* or *ἐσελθεῖν*, = ‘when this thought came upon him.’ So *προσχόντας* from *προσέχειν* 2. 2; and *προστάντες*, *προστάς* (119. 5; 129. 1) prob. belong to *προσίστημι*.

ἀνευεϊκάμενον] Buttmann’s interpretation is the right one: see L. and S. *Lex*.

ἐκ πολλῆς ἡσυχίης] To be taken with what follows: ‘from having been till then perfectly quiet.’ Buttm. Some MSS. have *λειποψυχίης*, and this has been regarded as a marginal explanation, which has usurped the place of the true reading *ἡσυχίης*. On this view *ἀνευεϊκάμενον* must in opposition to Buttm. be rendered ‘having recovered’ (= *ἀνευεϊχθείς*, 116. 2), but *ἡσυχίης* is clearly preferable.

§ 5. τὸν ἂν κ.τ.λ.] i. e. (*ἐπικαλέομαι τοῦτον*) τὸν πᾶσι τ. ἐς λ. ἐλθεῖν (*πρὸς*) μεγάλων χρημάτων προετίμησα ἂν (*εἰ δυνατὸν ἦν*).

§ 6. ὥς...ἀρχῇ] ‘How to begin with’ (9. 3, n.). Hdt. makes Solon’s visit the turning point in

Croesus’ life (cf. μετὰ Σ. οἰχόμενον, 34. 1). Solon’s unheeded warning was the ἀρχή, and the funeral-pile the τέλος.

ἀποφλαυρίσειε] Corresponds to ἦλθε above. For other examples of the coordination of indic. and opt. see 117. 2; 11. 160. 6.

οἷα δὴ] Not part of what Croesus actually said to Cyrus, but added by the author in order to avoid a repetition of Solon’s speech: ‘having said so and so,’ ‘with such and such words’ (whatever they were):—εἶπας agreeing with Solon.

ὥς τε...ἀποβεβήκοι] ‘And how he had found everything to come to pass.’ The reading *ὥς τε* (Bekker) is much simpler than *ὥστε*, which Bähr retains. Cf. VII. 197, *ἐλεγον ὥς...μετέπειτα δὲ ὥς...ὥς τε ἐτι πρὸς τοῦτοισι*. Bähr makes *ὥστε* depend on *οἷα δὴ εἶπας*, ‘quippe ita locutus, ut omnia evenerint.’ But should we have had the optative, if this had been Hdt.’s meaning? Another reading is *ἀποβεβήκεε οἱ*, but in this prob., as Schw. says, *οἱ* was originally a correction written above the termination of the variant *ἀποβεβήκεε*.

αὐτῷ] = *Κροίσῳ*, thus referring to

τῇπερ ἐκεῖνος εἶπε, οὐδέν τι μάλλον ἐς ἑωυτὸν λέγων, ἢ ἐς ἅπαν τὸ ἀνθρώπινον, καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας ὀλβίους εἶναι. Τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι τῆς δὲ πυρῆς ἤδη ἀμμένης, καίεσθαι τὰ περιέσχατα. καὶ τὸν Κῦρον ἀκούσαντα τῶν ἐρμηνέων τὰ εἶπε Κροῖσος, 7 μεταγρόντα τε καὶ ἐννώσαντα, ὅτι καὶ αὐτὸς ἄνθρωπος ἐὼν ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσω, ζῶοντα πυρὶ διδοίῃ· πρὸς τε τούτοισι δείσαντα τὴν τίσιν καὶ ἐπιλεξάμενον, ὡς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλῶς ἔχον, κελεύει σβεννύναι τὴν ταχίστην τὸ καϊόμενον πῦρ, καὶ καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσον· καὶ τοὺς
87 πειρωμένους οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι. Ἐν-
θαῦτα λέγεται ὑπὸ Λυδῶν, Κροῖσον μαθόντα τὴν Κύρου μετάγνωσιν, ὡς ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν, ἐπιβώσασθαι, τὸν Ἀπόλ-

the same person as ἑωυτοῦ above and ἑωυτὸν below. An indirect reflexive (i. e. a pronoun which refers to the subject of the main sentence, while the subject of its own clause is something distinct) may be expressed either by the regular reflexive form (where emphasis is needed, as e. g. here, in the clauses which have Solon for their subject), or (more commonly in Hdt.) by the oblique cases of αὐτός. Cf. αὐτόν, 98. 2; αὐτῆς, 111. 2; αὐτῷ...ἑωυτοῦ (of the same person), 129. 4; μιν, 11. 5).

οὐδέν τι μάλλον...ἢ] 'Not so much with reference to himself as:—an instance of the common Greek idiom (Litotes) by which less is said than is really meant: 'not more than'='not so much as.' Stein maintains that it is necessary to read ἢ οὐκ ἐς ἅπαν, comparing IV. 118. 5, ἡκεῖ ὁ Πέρσης οὐδέν τι μάλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπὶ ὑμέας, 'as much against you as against us' (cf. V. 94. 3; VII. 16. 8). Without the second negative, he asserts, the meaning would be 'as little with reference to himself as,'—i. e. neither with reference to himself nor to

mankind at large. St. cites Eur. *Tr.* 793, ὅστις γὰρ αὐχεῖ θεῶν ἐπιστᾶσθαι πέρι | οὐδέν τι μάλλον οἶδεν ἢ πείθει λέγων, 'knows as little as he persuades.' But the reading of the text may be justified by other instances, e. g. οὐχὶ ἐς ναυμαχίαν μάλλον ἢ ἐπὶ στρατείαν ἐπλέομεν, 'not so much for an engagement as on an expedition,' Thuc. II. 87. 2; οὐ χάρτι τὸ πλεῖον ἢ φόβῳ, 'rather by fear than by favour,' *ib.* I. 9. 3. We cannot therefore say that a second negative *must* be inserted after οὐ μάλλον ἢ,—only that it *may* be.

τὸ ἀνθρώπινον] 97. 1, n.
τὰ περιέσχατα] The outskirts of the pile.

§ 7. τὴν τίσιν] 'The vengeance' (which would assuredly come),—the definite article implying a reference to the doctrine of νέμεσις.

κελεύει] The reading of all the MSS., and prob. right. Almost as strong an instance of ἀνακολουθία occurs at V. 103. 4; καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην συμμαχεῖν, ὡς ἐνέπρησαν τὰς Σάρδεις, τότε σφὶ καὶ αὕτη προσεγένετο. Bähr (2nd ed.) adopts the correction κελεύειν.

λωνα ἐπικαλεόμενον, εἴ τί οἱ κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ ῥύσασθαι μιν ἐκ τοῦ παρεόντος κακοῦ. τὸν ² μὲν δακρύοντα ἐπικαλέεσθαι τὸν θεόν· ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμεῖν ἐξαπίνης νέφεα, καὶ χειμῶνά τε καταρραγῆναι, καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβεσθῆναί τε τὴν πυρῇν. οὕτω δὴ μαθόντα τὸν Κῦρον, ὡς εἶη ὁ Κροῖσος καὶ θεοφιλῆς καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς εἶρεσθαι τάδε. “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε, ³ ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι;” Ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμευτοῦ δὲ κακοδαιμονίῃ, αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεός, ἐπαείρας ἐμέ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι, ὅς τις πόλεμον πρὸ ⁴ εἰρήνης αἰρέεται. ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσὶ κου φίλον ἦν οὕτω γενέσθαι.”

- 88 Ὁ μὲν ταῦτα ἔλεγε. Κῦρος δὲ αὐτὸν λύσας κάτισέ τε ¹ ἐγγὺς ἐωυτοῦ, καὶ κάρτα ἐν πολλῇ προμηθείῃ εἶχε, ἀπεθώνμαζέ τε ὀρέων καὶ αὐτὸς καὶ οἱ περὶ ἐκείνον ἔοντες πάντες. ὁ ² δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν. μετὰ δὲ ἐπιστραφεὶς τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστει κεραῖζοντας, εἶπε· “ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ, τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρή;” Κῦρος δὲ μιν θαρσέοντα ἐκέλευε ³

CH. 87. § 1. εἴ τί οἱ] Compare the prayer of Chryses, Hom. *Il.* I. 37, κλυθὶ μεν, ἀργυρότοξ', ... εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα κ.τ.λ.

§ 3. τῇ σῇ μὲν εὐδ.] The dative either denotes 'the accompanying circumstance' (*Madv. G. S.* 42), = 'with,' i. e. 'to thy happiness,' like οἱ Ἀθηναῖοι ἀτέλει τῇ νίκῃ ἀπὸ Μιλήτου ἀνέστησαν, *Thuc.* VIII. 27. 6, or more prob. the cause (= 'driven on by') like ἀγνοία ἀμαρτάνειν, φόβῳ τὰ προστεταγμένα ποιεῖν. For the fatalism involved in this latter view compare the concluding sentence of the ch.

§ 4. ὅς τις] For ὥστε, like *qui* with the subjunctive in Latin. So

οὕτω δὴ τι ἐόυσα πικρὴ ἢ κ.τ.λ., *IV.* 52. 3:—ὅς being used properly after a definite, and ὅς τις after an indefinite antecedent.

ἐν μὲν γὰρ τῇ] In Attic we find μὲν sometimes inserted as here between the preposition and the article and sometimes not. *Krüg.* quotes from Plato ἐν μὲν τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, and ἡ φύσις εἰς τὰ μὲν οὐα τε, εἰς δὲ τὰ οὐ.

φίλον ἦν] Homeric. *Stein* compares οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι, *Il.* II. 116.

CH. 88. § 1. κάρτα] Join this with πολλῇ.

ὀρέων] Hom. *Il.* XXIV. 631, αὐτὰρ ὁ Δαρδανίδην Πριάμον θαύμαζεν Ἀχιλλεύς | εἰσορόων.

λέγειν ὃ τι βούλοιτο. ὁ δὲ αὐτὸν εἰρώτα, λέγων· “Οὗτος ὁ πολλὸς ὅμιλος τί ταῦτα σπουδῇ πολλῇ ἐργάζεται;” Ὁ δὲ εἶπε· “Πόλιν τε τὴν σὴν διαρπάξει, καὶ χρήματα τὰ σὰ διαφορέει.” Κροῖσος δὲ ἀμείβετο· “Οὔτε πόλιν τὴν ἐμὴν, 4 οὔτε χρήματα τὰ ἐμὰ διαρπάξει· οὐδὲν γὰρ ἐμοὶ ἔτι τούτων 89 μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι τὰ σά.” Κύρῳ δὲ ἐπι- 1 μελὲς ἐγένετο τὰ Κροῖσος εἶπε· μεταστησάμενος δὲ τοὺς ἄλλους, εἶρετο Κροῖσον ὃ τι οἱ ἐνορῶν ἐν τοῖσι ποιευμένοισι. ὁ δὲ εἶπε· “Ἐπεὶ τε με θεοὶ ἔδωκαν δοῦλόν σοι, δικαίῳ, εἴ τι 2 ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἔοντες ὑβρισταί, εἰσὶ ἀχρήματοι. ἦν ὦν σὺ τούτους περιῖδης διαρπάσαντας 3 καὶ κατασχόντας χρήματα μεγάλα, τάδε τοι ἐξ αὐτῶν ἐπίδοξα γενέσθαι· ὃς ἂν αὐτῶν πλείστα κατὰσχη, τοῦτον προσδέ- 4 κεσθαί τοι ἐπαναστησόμενον. νῦν ὦν ποιήσον ὧδε, εἴ τοι 4 ἀρέσκει τὰ ἐγὼ λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρέομενοι, ὥς σφεα ἀναγκαίως ἔχει δε- 5 κατευθῆναι τῷ Διὶ. καὶ σύ τε σφί οὐκ ἀπεχθῆσσαι βίῃ 5 ἀπαιρέομενος τὰ χρήματα· καὶ ἐκεῖνοι, συγγινόντες ποιέειν

§ 3. *ειρώτα*] Unaugmented (19. 1, n.), from the epic form *ειρωτάω*. We find *ἀνθρώπων* however, Hom. Od. IV. 251.

§ 4. *μέτα*] = *μέτεστι*. So *ἐνι*, 181. 7; 183. 1; *πάρα*, 42. 1; *ἐπι* (in an oracle), VI. 86. 14.

τὰ σά] The emphasis is marked by the position of the words.

CH. 89. § 1. *ἐπιμελὲς...τὰ*] This may be compared with *ταῦτα δὴ ἀδυνατὸν ἐφάνη*, Plat. *Parm.* 160 A. (For converse instances of the predicate in the neuter plural, see 4. 3, note.) But very possibly the meaning is ‘*curae fuit quae Croesus diceret*’ (St.), the relative being used (as at 56. 2) to introduce an indirect question.

οἱ] = *Κύρῳ*. *Dativus commodi*.

§ 2. *πλέον*] ‘More (than others).’ So *προειδότες πλεὺν τι καὶ τούτου*, IX. 41. 4. From this use comes the notion of advantage in *πλέον ἔχειν*,

φέρεισθαι. Translate: ‘if I have the advantage in seeing aught therein.’

ὑβρισταί] Perhaps here, as Bähr says, Hdt. is putting into the mouth of Croesus the Greek sentiments of his own age about Persian pride. There is however some doubt about the reading *ὑπερκόμπους ἔγαν*, which B. quotes from Aesch. *Pers.* 795, and *ὑβρισταί* need not mean more than ‘unruly’ (cf. II. 32. 3).

§ 3. *ἐξ αὐτῶν*] This may refer to *τούτους*, but see 9. 1, note.

ἐπίδοξα] = *προσδόκιμα*. The asyndeton, *ὃς ἂν κ.τ.λ.*, as at 80. 5.

προσδέκεσθαι] 32. 12, note.

§ 4. *λεγόντων*] As if *καὶ οὗτοι* had preceded. So we have the imperative used after *ὥς*, ‘since,’—*ὥς εἰ μὴ πέμψετε, ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ*, VII. 172. 4; and after *ὥστε*,—*τὰ πολλὰ ὁ Πρωταγόρας ἐνδὸν διατρίβει, ὥστε θάρρει*, Plat. *Prot.* 311 A.

90 σε δίκαια, ἐκόντες ποιήσουσι.” Ταῦτα ἀκούων ὁ Κῦρος ἰ
 ὑπερήδeto, ὥς οἱ ἐδόκεε εὖ ὑποτίθεσθαι. αἰνέσας δὲ πολλὰ
 καὶ ἐντειλάμενος τοῖσι δορυφόροισι τὰ Κροῖσος ὑπεθήκατο
 ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, ἀναρτημένου 2
 σεῦ ἀνδρὸς βασιλέος χρηστὰ ἔργα καὶ ἔπεα ποιέειν, αἰτέο
 δόσιν, τήν τινα βούλεαί τοι γενέσθαι παραυτίκα.” Ὁ δὲ 3
 εἶπε· “ὦ δέσποτα, ἑάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν
 Ἑλλήνων, τὸν ἐτίμησα ἐγὼ θεῶν μάλιστα, ἐπείρεσθαι,
 πέμψαντα τάσδε τὰς πέδας, εἰ ἑξαπατᾶν τοὺς εὖ ποιεῦντας
 νόμος ἔστι οἱ.” Κῦρος δὲ εἶρετο ὅ τι οἱ τοῦτο ἐπηγορεύων 4
 παραιτέοιτο. Κροῖσος δὲ οἱ ἐπανηλόγησε πᾶσαν τὴν ἑωυτοῦ
 διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσεις, καὶ μάλιστα
 τὰ ἀναθήματα· καὶ ὥς ἐπαρθεὶς τῷ μαντηίῳ, ἐστρατεύσατο
 ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε αὐτὶς παραιτέο- 5
 μενος, ἐπεῖναί οἱ τῷ θεῷ τούτων ὀνειδίσαι. Κῦρος δὲ
 γελάσας εἶπε· “Καὶ τούτου τεύξεαι παρ’ ἐμεῦ, Κροῖσε, καὶ
 ἄλλου παντὸς τοῦ ἂν ἐκάστοτε δέῃ.” Ὡς δὲ ταῦτα ἤκουσε 6
 ὁ Κροῖσος, πέμπων τῶν Λυδῶν ἐς Δελφοὺς ἐνετέλλετο,
 τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν, εἰρωτᾶν εἰ οὐ τι

CH. 90. § 2. σεῦ...αἰτέο] Cf. 3; 178. 3.

ἀνδρὸς βασιλ.] ‘En homme roi,’ Larch. ‘With right royal deeds and words art thou ready to do me service.’ For the zeugma, cf. 32. 10.

§ 4. ὅ τι οἱ τοῦτο] ‘What charge he brought against the god that he made this request.’ The form ἐπηγορεύων is doubtful. If from ἐπήγορος (ἐπηγορία is found once in Dion Cassius), the right form would be ἐπηγορέων. Lobeck (*Phryn.* 702) thinks that it is the result of an attempt to ionicise ἐπαγορεύων, which latter he considers to be the true reading.

ἐπανηλόγησε] This, the reading of all the MSS., is retained by Bähr, though with some hesitation. Its form may perhaps be justified by κατηλόγησε (84. 4), and the meaning ‘repeated,’ ‘told over again’ assigned to it (ἐπαν-, as in ἐπανειρό-

μενος, 91. 5). But most modern editors adopt the correction ἐπαλλολόγησε (cf. 118. 1). Hdt. seems to attribute the idea of repetition to Croesus, because he has himself told the story (chs. 53 foll.).

§ 5. κατέβαινε] καταβαίνω, as used by Hdt. in this metaphorical way, contains two notions (1) that of coming to the end of a speech or conversation, (2) that of recurring to the main point after a digression. See 116. 8; 118. 1; III. 75. 2; IX. 94. 2. Its meaning is therefore different from that of *descendo*, *decurro*, which always seem to imply lowering oneself to what is disgraceful, or having recourse to what is unpleasant. Cf. II. 65. 3, n.

τούτων] One MS. has τοῦτο (Kr.), but compare the construction of μέμφομαι, Aesch. *Sept.* 652, ὡς οὐ ποτ’ ἀνδρὶ τῷδε κηρυκευμάτων | μέμψει.

§ 6. ἐπὶ τοῦ νηοῦ τ. οὐδ.] Sardis

ἐπαισχύνεται τοῖσι μαντήϊοις ἐπαείρας Κροῖσον στρατεύ-
εσθαι ἐπὶ Πέρσας, ὡς καταπαύσονται τὴν Κύρου δύναμιν,
ἀπ' ἧς οἱ ἀκροθίνια τοιαῦτα γενέσθαι· δεικνύντας τὰς πέδας.
ταῦτά τε ἐπειρωτᾶν, καὶ εἰ ἀχαρίστοις νόμος εἶναι τοῖσι
91 Ἑλληνικοῖσι θεοῖσι. Ἀπικομένοις δὲ τοῖσι Λυδοῖσι καὶ 1
λέγουσι τὰ ἐντεταλμένα τὴν Πυθίην λέγεται εἰπεῖν τάδε·
“Τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ.
Κροῖσος δὲ πέμπτου γονέος ἀμαρτάδα ἐξέπλησε, ὃς ἐὼν 2
δορυφόρος Ἡρακλειδέων, δόλῳ γυναικῆν ἐπισπόμενος, ἐφό-
νευσε τὸν δεσπότηα, καὶ ἔσχε τὴν ἐκείνου τιμὴν οὐδὲν οἱ
προσήκουσαν. προθυμωμένου δὲ Λοξίῳ, ὅπως ἂν κατὰ
τοὺς παῖδας τοὺς Κροῖσου γένοιτο τὸ Σαρδίων πάθος, καὶ μὴ
κατ' αὐτὸν Κροῖσον, οὐκ οἶός τε ἐγένετο παραγαγεῖν μοίρας.
ὅσον δὲ ἐνέδωκαν αὐται, ἡνύσατο καὶ ἐχαρίσατό οἱ. τρία 3
γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίων ἄλῳσιν· καὶ τοῦτο
ἐπιστάσθω Κροῖσος, ὡς ὕστερον τοῖσι ἔτεσι τούτοις ἀλούς
τῆς πεπρωμένης. δεύτερα δὲ τούτων καιομένῳ αὐτῷ ἐπῆρ-

cannot have been taken before 548 B.C. at the earliest (86. 1, n). In this very year the temple at Delphi was burnt down (II. 180. 1), and several years must have elapsed before it was rebuilt. Acc. to Stein it was not begun before 539 B.C.

εἰ οὐ τι] Had μή been used, it would have implied that the enquirer was really in doubt.

εἶναι] The inf. has a double function, going both with νόμος (for εἶναι, see 24. II, n.) and with ἀχαριστοῖσι.

CH. 91. § 1. τὴν πεπρωμένην] Aesch. *Prom.* 518, οὐκ οὐκ ἀνέκφυγοι γε τὴν πεπρωμένην (Zeús). But in the oracle delivered to the Athenians (VII. 141. 3) Zeus is represented as the supreme power: οὐ δύναται Παλλὰς Δι' Ὀλύμπιον ἐξίλασθαι, κ.τ.λ. See Grote, *H. G.* III. 168 (IV. 264).

§ 2. πέμπτου] See 13. 5, n. Bellanger (quoted by Larcher) thinks that it was this use of πέμπτος which misled Croesus, who would consider the prediction fulfilled in the un-

timely death of his son Atys.

ἐπισπόμενος] 'Led on by:' Hom. *Od.* III. 215, ἐπισπόμενοι θεοῦ ὁμφῇ.

Λοξίῳ] 'Apollinis cognomen, quod ad oraculorum responsa contorta atque ambigua relatum volunt, alii ad obliquum solis cursum.' Bähr. The former derivation is well illustrated here, but more prob. the root is λυκ (Lat. *lucere*). Stein compares Ἐρυξίλας from ἐρυκ.

ὅπως ἂν] 75. 5, n.

§ 3. αὐταὶ αὐταί, 'of their own accord' (Schäfer), is not so good. With the persuasive powers here attributed to Apollo, Grote compares μοίρας ἐπεισας ἀφθίτους θείναι βροτούς, Aesch. *Eum.* 724.

τοῦτο ἐπ....ὡς...ἀλούς] A mixture of the two constructions τοῦτο ἐπ. ὡς ἐάλω and ἐπιστάσθω ἀλούς. Cf. ὡς ἐόντας ἐνόμιζε, II. 1. 2; λέγουσιν ὡς ὀλωλότας, Aesch. *Ag.* 658.

δύετρα δὲ τούτων] Cf. 185. 1; VI. 46. 1; ἐμεῖο δεύτεροι, Hom. *Il.* XXIII. 247. So even τούτων τρίτον in later Greek, 'a third point beyond these.' Aristot. *Eth.* VII. 11. 3.

κεσε. Κατὰ δὲ τὸ μαντήιον τὸ γενόμενον οὐκ ὀρθῶς Κροῖσος 4
μέμφεται. προηγόρευε γάρ οἱ Λοξίης, ἣν στρατεύηται ἐπὶ
Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν, τὸν δὲ πρὸς
ταῦτα χρῆν, εὖ μέλλοντα βουλευέσθαι, ἐπείρεσθαι πέμ-
ψαντα, κότερα τὴν ἑωυτοῦ ἢ τὴν Κύρου λέγοι ἀρχὴν. οὐ 5
συλλαβὼν δὲ τὸ ῥηθὲν οὐδ' ἐπανειρόμενος ἑωυτὸν αἴτιον
ἀποφαινέτω. ᾧ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἶπε τὰ
εἶπε Λοξίης περὶ ἡμίονου· οὐδὲ τοῦτο συνέλαβε. ἦν γὰρ δὴ ὁ 6
Κῦρος οὗτος ἡμίονος· ἐκ γὰρ δυῶν οὐκ ὁμοεθνέων ἐγεγόνεε,
μητρὸς ἀμείνωνος, πατρὸς δὲ ὑποδεεστέρου. ἡ μὲν γὰρ ἦν 7
Μηδὶς καὶ Ἀστυάγεος θυγάτηρ τοῦ Μῆδων βασιλέως· ὁ δὲ
Πέρσης τε ἦν καὶ ἀρχόμενος ὑπ' ἐκείνοισι· καὶ ἔνερθε ἑὼν
τοῖσι ἅπασι, δεσποίνῃ τῇ ἑωυτοῦ συνοίκει." Ταῦτα μὲν ἡ 8
Πυθίῃ ὑπεκρίνατο τοῖσι Λυδοῖσι· οἱ δὲ ἀνῆνικαν ἐς Σάρδεις
καὶ ἀπήγγειλαν τῷ Κροίσῳ. ὁ δὲ ἀκούσας συνέγνω ἑωυτοῦ
εἶναι τὴν ἁμαρτάδα καὶ οὐ τοῦ θεοῦ. Κατὰ μὲν δὴ τὴν
Κροίσου τε ἀρχὴν καὶ Ἰωνίης τὴν πρώτην καταστροφὴν
ἔσχε οὕτω.

92 Κροίσῳ δὲ ἔστι καὶ ἄλλα ἀναθήματα ἐν τῇ Ἑλλάδι 1
πολλὰ, καὶ οὐ τὰ εἰρημένα μούνα. ἐν μὲν γὰρ Θήβησι τῇσι
Βοιωτῶν τρίπους χρύσεος, τὸν ἀνέθηκε τῷ Ἀπόλλωνι τῷ

§ 5. εἶπε τὰ εἶπε] The form of expression (39. 2, n.) can hardly imply reserve here, where the oracle is represented as so triumphant in its vindication of itself. Perhaps the first εἶπε ought to be omitted (Valck.):—‘the things which L. spake concerning the mule, not even that did he comprehend’ (cf. *περὶ αὐτοῦ...τὰ*, II. 51. 6).

§ 6. οὗτος] Bähr translates ‘mulus iste.’ The omission of the article might be justified (9. 2, n.). But prob. the meaning is: ‘this Cyrus (who fulfilled the oracle) was really a mule.’

§ 7. τοῖσι ἅπασι] Cf. I. 3. ‘Here as there a rhetorical exaggeration.’ St.

§ 8. Ἰωνίης] This reference to Ionia is meant to recall the real sub-

ject of the work, Croesus having been mentioned only because he was the first to enslave Greeks (5. 5; 6. 2). The three chapters which follow conclude the *Λύδιος λόγος* (75. 1, n.).

τὴν πρώτην] Cf. 169. 2.

CH. 92. § 1. Ἑλλάδι] In a wide sense, here including the Greek cities of Asia Minor. So the term comprises Sicily, VII. 157. 3; Cyrene, Rhodes, and Samos, II. 182. 1.

εἰρημένα] Chs. 50 foll.

τῇσι Βοιωτῶν] Added to distinguish it from Thebes in Egypt.

τρίπους χρ.] This temple seems to have been famous for its tripods. Cf. v. 59, 60; Pind. *Pyth.* XI. 5, *ἔθι...χρυσέων ἐς ἄδυνον τριπόδων θησαυρόν, ὃν περὶ ἅλλ' ἐτίμασε Λοξίας Ἰσμήνιον δ' οὐνόμαζεν.*

Ἰσμενίῳ· ἐν δὲ Ἐφέσῳ αἱ τε βόες αἱ χρύσειαι καὶ τῶν κίωνων αἱ πολλαί, ἐν δὲ Προνηΐης τῆς ἐν Δελφοῖσι ἀσπίς χρυσή μεγάλη. ταῦτα μὲν καὶ ἔτι ἐς ἐμὲ ἦν περιέοντα· τὰ 2 δ' ἐξάπολωλε τὰ τῶν ἀναθημάτων. τὰ δ' ἐν Βραγχίδῃσι τῇσι Μιλησίων ἀναθημάτα Κροίσῳ, ὡς ἐγὼ πυνθάνομαι, ἴσα τε σταθμὸν καὶ ὁμοῖα τοῖσι ἐν Δελφοῖσι. τὰ μὲν νυν ἐς τε 3 Δελφούς καὶ ἐς τοῦ Ἀμφιάρεω ἀνέθηκε, οἰκήϊά τε εἶντα καὶ τῶν πατρῶων χρημάτων ἀπαρχήν, τὰ δὲ ἄλλα ἀναθήματα ἐξ ἀνδρὸς ἐγένετο οὐσίης ἐχθροῦ, ὅς οἱ, πρὶν ἢ βασιλεῦσαι, ἀντιστασιώτης κατεστήκει, συσπεύδων Πανταλέοντι γενέσθαι τὴν Λυδῶν ἀρχήν. ὁ δὲ Πανταλέων ἦν Ἀλυάττεω 4 μὲν παῖς, Κροίσου δὲ ἀδελφεὸς οὐκ ὁμομήτριος. Κροῖσος μὲν γὰρ ἐκ Καείρης ἦν γυναικὸς Ἀλυάττη, Πανταλέων δὲ ἐξ Ἰάδος. ἐπεὶ τε δὲ, δόντος τοῦ πατρὸς, ἐκράτησε τῆς 5 ἀρχῆς ὁ Κροῖσος, τὸν ἀνθρωπον τὸν ἀντιπρήσσοντα ἐπὶ κνάφου ἔλκων διέφθειρε· τὴν δὲ οὐσίην αὐτοῦ ἔτι πρότερον

τῶν κίωνων] This seems to imply that the temple (of Artemis) was being built.

αἱ πολλαί] We have τὸν κίονα, IV. 184. 6. Both genders are found in Homer.

Προνηΐης] Sc. Ἀθηναίης, so called, because her temple stood in front of the great temple of Apollo. Προνοΐης has been unnecessarily suggested.

§ 2. τὰ τῶν ἀναθ.] τὰ, if right, repeats for the sake of clearness: 'those others, I mean, of the offerings.' But it is not unlikely, as Krüger suggests, that τὰ here has slipped in from the line above, the original reading having been: ταῦτα, τὰ μὲν καὶ ἔτι...τὰ δ' ἐξάπολωλε τῶν ἀναθημάτων. In the next clause sup-
ply ἐστὶ and take Κροίσῳ as predicate.

τῇσι Μιλησίων] So Br. τὰς Μ., II. 159, 3. It has been proposed to read τῆς in both passages (cf. I. 46. 2), since we have τοὺς Br., I. 58. 1. But the masc. form may refer to the family of priests, who had charge

of the temple, the fem. being used when the place itself is meant. Schw.

ὡς ἐγὼ πυνθ.] These words belong to what follows (22. 2, n.).

ὁμοῖα] i.e. of similar material and workmanship.

§ 3. τῶν πατρῶων χρ.] The wealth of Croesus was prob. due mainly to the long and comparatively inactive reign of Alyattes.—Grote.

Πανταλέοντι] In construction with both συσπεύδων and γενέσθαι. P. was probably the elder brother, since Croesus was not born till the 23rd year of his father's reign (cf. 25. 1 with 26. 1). St.

§ 5. δόντος τοῦ π.] Acc. to Bähr, Larcher, and others, these words imply that Croesus became king during his father's lifetime. This theory may get rid of chronological difficulties (Clinton, *F. H.* II. 298), but can hardly be established from the words of Hdt.

ἔτι πρότερον] Before he became king.

κατιρώσας, τότε τρώῃ τῷ εἰρημένῳ ἀνέθηκε ἐς τὰ εἶρηται.
καὶ περὶ μὲν ἀναθημάτων τοσαῦτα εἰρήσθω.

- 93 Θῶνυματα δὲ γῇ Λυδίῃ ἐς συγγραφήν οὐ μάλα ἔχει, οἷά τε καὶ ἄλλη χώρα, πάρεξ τοῦ ἐκ τοῦ Τμώλου καταφερομένου ψήγματος. Ἐν δὲ ἔργον πολλὸν μέγιστον παρέχεται, χωρὶς τῶν τε Αἰγυπτίων ἔργων καὶ τῶν Βαβυλωνίων. ἔστι αὐτόθι Ἀλυάττεω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἡ κρηπὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς. ἐξεργάσαντο δὲ μιν οἱ ἀγοραῖοι ἄνθρωποι, καὶ οἱ χειρώνακτες, καὶ αἱ ἐνεργαζόμεναι παιδίσκαι. οὐροὶ δὲ, πέντε 3 εἴοντες, ἔτι καὶ ἐς ἐμὲ ἦσαν ἐπὶ τοῦ σήματος ἄνω· καὶ σφι γράμματα ἐνεκεκόλαπτο, τὰ ἕκαστοι ἐξεργάσαντο. καὶ ἐφαίνετο μετρεόμενον τὸ τῶν παιδισκέων ἔργον ἐὼν μέγιστον.

κατιρώσας] i.e. having made a vow to do so. The real κατιρώσις did not take place till the offerings were made. St. See 164. 1, note.

ἐς τὰ]=ἐς τὰ χωρία ἐς ᾧ (εἶρηται prob. being impersonal).

CH. 93. § 1. Θῶνυματα δὲ κ.τ.λ.] ‘Lydian soil contains no vast amount of marvels for chronicling, like another country.’ Most editors insert ἡ (which may easily have dropped out) before Λυδίῃ, it being Hdt.’s regular practice to use the article when mentioning a country (19. 5; 73. 2; 173. 2). But possibly the meaning is that given above.

συγγραφήν] Thus indirectly Hdt. claims the title of συγγραφεύς. Compare the Thucydidean use of συνέγραψε.

οὐ μάλα] ‘Non admodum,’ Schw.; ‘not exactly,’ Kr. See II. 37. 9, n.

οἷά τε] *qualia fere*, is Homeric, and virtually=ὥς, like ἐπὶ κλοπῶν οἷά τε πολλοὺς | βόσκει γαῖα, *Od.* XI. 365. See 14. 8, note.

καὶ ἄλλη] καὶ, which adds emphasis in direct comparisons, e.g. ‘Lydia has, as other countries too have’ (cf. 2. 3, n.)—is retained in cases of comparison by contrast,—‘Lydia has not, as other countries too have.’

χώρα] The collective singular (179. 3, n.):—‘other country’ instead of ‘other countries.’ More usually we have the plural (193. 3; III. 107. 1).

καταφερομένου] By the Pactolus. ἔργον]=an artificial θῶνυμα. See note on ἔργα μεγάλα τε καὶ θωυμαστά at the beginning of the book.

χωρὶς] With μέγιστον,—‘if we put aside.’

§ 2. αὐτόθι] In Lydia. So αὐτοῦ κατοικίζω=ἐν τῇδε τῇ χώρῃ, IV. 9. 6.

σῆμα] This monument still exists near the ruins of ancient Sardis. In 1853 the interior was explored by M. Spiegenthal, Prussian Consul at Smyrna, and a sepulchral chamber was discovered composed of large blocks of polished marble. The mound has an external circumference of about half a mile (Abicht).

§ 3. οὖροι] ‘Land-marks,’ i.e. pillars of stone; so called because they marked off the separate portions of the work done by each class of labourers.

γράμματα ἐν.] (sc. λέγοντα), τὰ (=ἄτιστα ἔργα) ἕκαστοι ἐξέργ.

ἕκαστοι]. Each of these classes (26. 4, n.).

Τοῦ γὰρ δὴ Λυδῶν δήμου αἱ θυγατέρες πορνεύονται πᾶσαι, 4
 συλλέγουσαι σφίσι φερνάς, ἐς ὃ ἂν συνοικήσωσι, τοῦτο
 ποιέουσαι· ἐκδιδοῦσι δὲ αὐταὶ ἑωυτάς. ἡ μὲν δὴ περίοδος 5
 τοῦ σήματος εἰσὶ στάδιοι ἕξ καὶ δύο πλέθρα, τὸ δὲ εὐρὸς
 ἐστι πλέθρα τριακαίδεκα. λίμνη δὲ ἔχεται τοῦ σήματος
 μεγάλη, τὴν λέγουσι Λυδοὶ αἰίναον εἶναι· καλέεται δὲ αὕτη
 Γυγαίη. τοῦτο μὲν δὴ τοιοῦτό ἐστι.

- 94 Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ 1
 "Ελληνες, χωρὶς ἢ ὅτι τὰ θήλεα τέκνα καταπορνεύουσι.
 πρῶτοι δὲ ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, νόμισμα χρυσοῦ καὶ
 ἀργύρου κοψάμενοι ἐχρήσαντο· πρῶτοι δὲ καὶ κᾶπηλοι
 ἐγένοντο. Φασὶ δὲ αὐτοὶ Λυδοὶ καὶ τὰς παιγνίας, τὰς νῦν 2
 σφίσι τε καὶ "Ελληνι κατεστεώσας, ἑωυτῶν ἐξεύρημα γενέ-
 σθαι. ἅμα δὲ ταύτας τε ἐξευρεθῆναι παρὰ σφίσι λέγουσι, 3
 καὶ Τυρσηνὴν ἀποικίσαι, ὧδε περὶ αὐτῶν λέγοντες. ἐπὶ
 Ἄτυος τοῦ Μάνεω βασιλέος σιτοδείην ἰσχυρὴν ἀνὰ τὴν
 Λυδίην πᾶσαν γενέσθαι· καὶ τοὺς Λυδοὺς τέως μὲν διάγειν
 λιπαρέοντας, μετὰ δὲ, ὡς οὐ παύεσθαι, ἄκεα δίζησθαι·
 ἄλλον δὲ ἄλλο ἐπιμηχανᾶσθαι αὐτῶν. ἐξευρεθῆναι δὴ ὦν 4
 τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων, καὶ τῆς σφαίρης
 καὶ τῶν ἀλλέων πασέων παιγνιέων τὰ εἶδεα, πλὴν πεσσῶν.
 τούτων γὰρ ὦν τὴν ἐξέυρεσιν οὐκ οἰκηῖνται Λυδοί. ποιέειν 5

§ 4. ἐκδ. δὲ αὐταὶ ἑωυτάς] Be-
 cause they find their own dowry.
 Cf. 196. 6.

§ 5. εἰσὶ] See 163. 4, n.

CH. 94. § 1. πρῶτοι...νόμισμα]
 See Rawlinson, *App. Bk. I., Note B.*
 κᾶπηλοι] Homer represents the
 Maeonians as trading with the Tro-
 jans (*Il.* XVIII. 290), and as skilled
 in the art of staining ivory (*Il.* IV.
 141). Cf. II. 167. 1, n.

§ 3. ἀποικίσαι] Supply σφέας
 from παρὰ σφίσι. Stein reads ἀποι-
 κίσθαι.

Ἄτυος τοῦ Μ.] The two sons of
 Aty were the ἐπώνυμοι of the Ly-
 dians (7. 4) and Tyrrhenians, and
 his nephew Ἀσίης (IV. 45. 4) the
 ἐπώνυμος of Asia, acc. to the Ly-
 dian legends.

διάγειν λιπ.] 'Lived on and held
 out.' λιπ. here denotes persistence
 in suffering; usually in Hdt. per-
 sistence in action of any kind, not
 merely in entreaties.

παύεσθαι] 24. II, n.

§ 4. κύβων κ.τ.λ.] Three of
 these games are mentioned in Ho-
 mer. Nausicaa plays with the σφαῖρα
 (*Od.* VI. 100), the suitors with πεσ-
 σοί (*Od.* I. 107), and Patroclus, when
 a boy, killed a playfellow, ἀμφ'
 ἀστραγάλουσι χολωθείς (*Il.* XXIII. 88).
 The κύβοι (*tesserae*) seem to have been
 a later development of the ἀστράγα-
 λοι (*tali*). The former had all six
 sides numbered, while the latter
 were at first without numbers, and
 afterwards necessarily only num-
 bered on four sides.

δὲ ὧδε πρὸς τὸν λιμὸν ἐξευρόντας· τὴν μὲν ἑτέρην τῶν
 ἡμερέων παίζειν πᾶσαν, ἵνα δὴ μὴ ζητέοιεν σιτία· τὴν
 δὲ ἑτέρην σιτέεσθαι παυομένους τῶν παιγνιέων. τοιοῦτω
 τρόπῳ διάγειν ἐπ' ἕτεα δυὼν δέοντα εἵκοσι. ἐπεὶ τε δὲ 6
 οὐκ ἀνιέναι τὸ κακὸν, ἀλλ' ἐπὶ μᾶλλον ἔτι βιάζεσθαι, οὕτω
 δὴ τὸν βασιλέα αὐτῶν, δύο μοίρας διελόντα Λυδῶν πάντων,
 κληρώσαι, τὴν μὲν ἐπὶ μονῇ, τὴν δὲ ἐπὶ ἐξόδῳ ἐκ τῆς χώρας.
 καὶ ἐπὶ μὲν τῇ μένειν αὐτοῦ λαγχανούσῃ τῶν μοιρέων 7
 ἑωυτὸν τὸν βασιλέα προστασσειν, ἐπὶ δὲ τῇ ἀπαλλασσο-
 μένῃ τὸν ἑωυτοῦ παῖδα, τῷ οὐνομα εἶναι Τυρσηνόν. λαχόντας 8
 δὲ αὐτῶν τοὺς ἑτέρους ἐξιέναι ἐκ τῆς χώρας, καταβῆναι ἐς
 Σμύρνην, καὶ μηχανήσασθαι πλοῖα, ἐς τὰ ἐσθεμένους τὰ
 πάντα ὅσα σφί ἦν χρηστὰ ἐπίπλοα, ἀποπλέειν κατὰ βίου
 τε καὶ γῆς ζήτησιν· ἐς δ' ἔθνεα πολλὰ παραμειψαμένους
 ἀπικέσθαι ἐς Ὀμβρικούς· ἔνθα σφέας ἐνιδρύσασθαι πόλιας,
 καὶ οἰκέειν τὸ μέχρι τοῦδε. ἀντὶ δὲ Λυδῶν μετονομασθῆναι 9
 αὐτοὺς ἐπὶ τοῦ βασιλέως τοῦ παιδὸς, ὅς σφεας ἀνήγαγε· ἐπὶ
 τούτου τὴν ἐπωνυμίην ποιευμένους οὐνομασθῆναι Τυρσηνοὺς.
 Λυδοὶ μὲν δὴ ὑπὸ Πέρσῃσι δεδούλωντο.

95 Ἐπιδίξεται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τὸν τε Κύρον, 1

§ 6. Λυδῶν] After verbs of vision Hdt. either puts the whole in the gen. and the parts in the accus. (cf. II. 4. 1), or both parts and whole in the accus. (II. 147. 2), or the whole in the accus. and the parts in the accus. with κατὰ (I. 132. 4).

§ 8. ἐπίπλοα] The occurrence of πλοῖα above seems to have modified the form of this word in the MSS. Elsewhere (150. 3; 164. 4) the form is ἐπιπλοα ('=τὰ ἐξ ἐπιπολής σκεύη, ἡ ἐπιπλόαιος κτῆσις').

Ὀμβρικούς] A very indefinite region, apparently coextensive with Northern Italy: cf. IV. 49. 4.

§ 9. ἀνήγαγε] Krüg. suggests ἀπήγαγε. But if it is necessary to have a definite explanation of the prep., ἀν- may denote either (1) the putting out to sea, in which sense however ναὺν is generally expressed or understood, or (2) the march

into the interior on their arrival (ἀνήγαγον ἐς Σούσα, VI. 119. 1). Cf. στρατεύμα ἀνάξει ἐπὶ τὴν Ἑλλάδα, VII. 10. 22; λαὸν ἀνήγαγεν (from Greece to Troy), Hom. II. IX. 338. 'Led up' need not mean much more than 'led forth.'

Τυρσηνοὺς] For an examination of the legend, see Smith's *Dict. Geogr. Etruria*; Mommsen, *Hist. Rome*, I. 129. The Latin poets were fond of alluding to this supposed origin of the Etruscans: Hor. *Sat.* I. 6. 1; Virg. *Aen.* II. 781; Statius, *Silv.* IV. 4. 6; Plaut. *Curc.* I. 2. 63.

CH. 95. § 1. ὁ λόγος] Not here used of any detached portion of the work (75. 1, note) but of the general plan of his narrative (II. 123. 1). Cf. προσθήκας γὰρ δὴ μοι ὁ λόγος ἐξ ἀρχῆς ἐδίξην, IV. 30. 1. The present λόγος (which properly finishes

ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατεΐλε· καὶ τοὺς Πέρσας, ὅτεω τρόπῳ ἡγήσαντο τῆς Ἀσίας. Ὡς ὦν Περσέων μετεξέ-
 2 τεροὶ λέγουσι, οἱ μὴ βουλόμενοι σεμνοῦν τὰ περὶ Κῦρον, ἀλλὰ τὸν ἐόντα λέγειν λόγον, κατὰ ταῦτα γράψω· ἐπιστά-
 3 μενος περὶ Κύρου καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆναι.
 Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίας ἐπ' ἕτεα εἴκοσι καὶ
 πεντακόσια, πρῶτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι·
 καὶ κως οὗτοι περὶ τῆς ἐλευθερίας μαχεσάμενοι τοῖσι Ἀσσυ-
 ρίοισι ἐγένοντο ἄνδρες ἀγαθοί· καὶ ἀπωσάμενοι τὴν δου-
 λосύνην ἡλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἄλλα
 4 ἔθνεα ἐποίηε τὸντὸ τοῖσι Μῆδοισι. Ἐόντων δὲ αὐτονόμων
 πάντων ἀνὰ τὴν ἡπειρον, ὧδε αὖτις ἐς τυραννίδας περιήλθον.
 96 Ἀνὴρ ἐν τοῖσι Μῆδοισι ἐγένετο σοφὸς, τῷ οὐνομα ἦν Δηϊόκης, ἰ
 παῖς δὲ ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης, ἐρασθεὶς τυραννίδος,
 ἐποίηε τοιαύδε. Κατοικημένων τῶν Μῆδων κατὰ κώμας, ἐν
 2 τῇ ἐωντοῦ ἐὼν καὶ πρότερον δόκιμος, καὶ μᾶλλον τι καὶ

at the end of ch. 130) gives the story of Cyrus with an account of the rise of the Median and Persian empires. To this however is appended an account of Persian customs (chs. 131—140), corresponding to the digression on Lydian *ἔργα* and *νόμοι* (chs. 93, 94); and afterwards the subjugation of the Asiatic Greeks by Harpagus (chs. 141—176) and the campaigns of Cyrus against the Assyrians and the Massagetae (177—216) are tacked on to the present λόγος (cf. *ἀνείμι ἐπὶ τὸν πρότερον λόγον*, 140. 5). Thus the programme laid down here (*τόν τε Κῦρον... Ἀσίης*) is completely carried out.

ἡγήσαντο] 13. 3, note.

§ 2. *τριφασίας ἄλλας*] The commentators identify these with the accounts given by Ctesias (*Pers. Fr.* 635), Xenophon (*Cyrop.*), and Aeschylus (*Pers.* 770).

φῆναι] Cf. *ἐφαίνε τὸν ἐόντα λόγον*, 116. 7.

§ 3. *Ἀσσυρίων*] i.e. the inhabitants of Nineveh (102. 4: cf. 178. 2, n.).

ἕτεα εἴκοσι καὶ π] B.C. 1230—

711, Clinton.

πρῶτοι... ἤρξαντο] Cf. 2. 1, n. *ἐγένοντο*] 'Proved themselves.' οὐ μὲν τι κασιγνήτοιο χερσίων | γίγνεται, ὅς κεν εταῖρος ἐὼν πεπνυμένα εἰδῇ, Hom. *Od.* VIII. 585. κως implies that Hdt. had no trustworthy account of the details.

§ 4. *Ἐόντων... περιήλθον*] For the gen. abs., see 3. 3. The words *αὐτονόμων* and *τυραννίδας* are used from the point of view of a Greek. Cf. II. 147. 2, n.

CH. 96. § 1. *Δηϊόκης*] 'The story of D. describes what may be called the despot's progress, first as candidate and afterwards as fully established.' Grote, *H. G.* II. 415 (III. 310). Two or three MSS. omit chs. 96—100 inclus., giving in their place a short summary of the facts contained in them.

§ 2. *κατὰ κώμας*] i.e. without any common political centre (cf. *ἐν πόλισμα*, 98. 4): a state of things quite opposed to Asiatic experience. Compare the state of Attica before Theseus, Thuc. II. 15. 2. See below, 170. 4, note.

προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκει· καὶ ταῦτα μέντοι, εἰσῆς ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν, ἐποίεε ἐπιστάμενος ὅτι τῷ δικαίῳ τὸ ἄδικον πολέμιόν ἐστι. οἱ δ' ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὀρώντες αὐτοῦ τοὺς τρόπους, δικαστὴν μιν ἐωυτῶν αἰρέοντο. ὁ δὲ δὴ, οἷα μνεώμενος ἀρχὴν, ἰθύς τε καὶ δίκαιος ἦν. ποίεων τε ταῦτα ἔπαινον ³ εἶχε οὐκ ὀλίγον πρὸς τῶν πολιτέων, οὕτω ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλησι κώμησι ὡς Δηϊόκης εἶη ἀνὴρ μῦθος κατὰ τὸ ὀρθὸν δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γνώμησι, τότε ἐπεὶ τε ἤκουσαν, ἄσμενοι ἐφοίτεον παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασόμενοι· τέλος δὲ, οὐδενὶ 97 ἄλλῳ ἐπετράποντο. Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπι- ¹ φοιτέοντος, οἷα πυνθανομένων τὰς δίκας ἀποβαίνειν κατὰ τὸ ἐόν, γνοὺς ὁ Δηϊόκης ἐς ἐωυτὸν πᾶν ἀνακείμενον, οὔτε κατίζειν ἔτι ἤθελε ἔνθα περ πρότερον προκατίζειν ἐδίκαζε, οὔτ' ἔφη δικᾶν ἔτι. οὐ γάρ οἱ λυσιτελέειν, τῶν ἐωυτοῦ ² ἐξημεληκότα, τοῖσι πέλας δι' ἡμέρης δικάζειν. εἰσῆς ὧν ³ ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῶ μᾶλλον ἀνὰ τὰς κώμας ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τούτῳ, καὶ ἐδίδοσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων. ὡς δ' ἐγὼ ⁴ δοκέω μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω φίλοι· “Οὐ γὰρ δὴ,

ἐπιθέμενος] Supply δικαιοσύνη. A converse instance is φείσασθαι οἰκτῷ σῶφρονι λαβόντας, Thuc. III. 59. 1, where οἰκτον has to be supplied after λαβόντας.

εἰσῆς] ‘Though there was etc., and though he knew that the just has the unjust for an enemy.’

§ 3. πολιτέων] So all the MSS. (Schw.). Cf. II. 3. 3, n.

περιπίπτοντες] The unjust judgments are viewed as misfortunes: cf. οὔτοι μὲν νυν τοιαῦτοι περιέπιπτον τύχησι, VI. 16. 2 (St.).

δικασόμενοι] Middle voice: ‘to get judgment given.’

CH. 97. § 1. τοῦ ἐπιφοιτ.] The (collective) neut. sing.=the masc. plur. Cf. τὸ ἀνθρώπινον, 86. 6; τοῦ ἀποθανόντος, 140. 1; εἰ τοὺς τε καὶ τὸ ὑπομένον ἐν Σπάρτῃ καταστρέψαι, VII. 209. 6.

ἀνακείμενον] ‘Referred to himself as judge,’ (cf. III. 31. 4):—used as the perfect passive of ἀνατίθηναι (14. 3, n). Compare the use of ἀνατίθηναι, II. 134. 1; 135. 3: ‘refer to (as author),’ ‘ascribe to (as possessor).’

προκατίζων] See 14. 5, n. δικᾶν] The future:=δικάσειν. So ἀποδοκιμᾶ, 199. 8.

§ 3. σφίσι]=ἐωυτοῖς (3. 3. n.), =ἀλλήλοις.

τῶν κατηκόντων] Lit. ‘that which came home to them—applied to them,’ and so (=τῶν κατεστέων) ‘their present circumstances.’ VII. 104. 1, ἔλεγον τὰ κατήκοντα Σπαρτιήτησι, ‘I told you the state of the case with the Spartans.’ This use is unattic.

§ 4. μάλιστα] Not ‘were foremost in speaking,’ but ‘spoke to

τρόπῳ τῷ παρόντι χρεώμενοι, δυνατοὶ εἶμεν οἰκέειν τὴν
 χώραν· φέρε στήσωμεν ἡμέων αὐτῶν βασιλέα· καὶ οὕτω ἢ
 τε χώρα εὐνομήσεται, καὶ αὐτοὶ πρὸς ἔργα τρεψόμεθα, οὐδὲ
 ὑπ' ἀνομίας ἀνάστατοι ἐσόμεθα." Ταῦτά κη λέγοντες πεί-
 98 θουσι ἑωυτοὺς βασιλεύεσθαι. Αὐτίκα δὲ προβαλλομένων 1
 ὃν τινα στήσονται βασιλέα, ὁ Δηϊόκης ἦν πολλὸς ὑπὸ
 παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος, ἐς ὃ
 τοῦτον καταινέουσι βασιλέα σφίσι εἶναι. Ὁ δ' ἐκέλευε 2
 αὐτοὺς οἰκία τε ἑωυτῷ ἄξια τῆς βασιληΐης οἰκοδομῆσαι, καὶ
 κρατῦναι αὐτὸν δορυφόροισι. ποιεῦσι δὲ ταῦτα οἱ Μῆδοι. 3
 οἰκοδομέουσιν τε γὰρ αὐτῷ οἰκία μεγάλα τε καὶ ἰσχυρά, ἵνα
 αὐτὸς ἔφρασε τῆς χώρας, καὶ δορυφόρους αὐτῷ ἐπιτρέπουσι
 ἐκ πάντων Μήδων καταλέξασθαι. Ὁ δὲ, ὥς ἔσχε τὴν ἀρχήν, 4
 τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι, καὶ τοῦτο
 περιστέλλοντας, τῶν ἄλλων ἔσπον ἐπιμέλεσθαι. πειθομένων 5
 δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ
 καρτερά, ταῦτα τὰ νῦν Ἀγβάτανα κέκληται, ἕτερον ἐτέρῳ
 κύκλῳ ἐνεστεῶτα. μεμηχάνηται δὲ οὕτω τοῦτο τὸ τεῖχος, 6
 ὥστε ὁ ἕτερος τοῦ ἐτέρου κύκλος τοῖσι προμαχεῶσι μούνοισι

this effect,'—this more than any-
 thing else expressed their view.
 μάλιστα, in this sense of *scilicet*, usually
 has κη (κου) joined with it by Hdt.
 Here κη comes later.

γάρ] See 8. 1, n.

ἡμέων αὐτῶν] Partitive gen.

ἔργα] Larcher restricts this to
 agricultural pursuits (36. 1, n.), but
 cf. Hom. *Il.* xxiii. 55, where
 Achilles bids Agamemnon pile a
 heap of wood that thus the body of
 Patroclus may be burned, λαοὶ δ'
 ἐπὶ ἔργα τράπωνται. Prob. here,
 as there, ἔργα has a perfectly general
 sense. Cf. II. 129. 1.

κη] (= μάλιστα, above) implies
 that the speech is imaginary.

CH. 98. § 1. πολλός] 'Fre-
 quens ab unoquoque viro propone-
 batur et laudabatur.' Bähr. So
 πλείστος, 120. 5; παντοῖος, IX. 109.

4. § 8] 'And at last:' 158. 3, note.

§ 2. αὐτόν] (not ἑωυτόν) because

αὐτοὺς is the subject of κρατῦναι (see
 note on αὐτῷ, 86. 6).

§ 5. ταῦτα τὰ νῦν] 'Those, I
 mean, which.' ταῦτα is added as
 an afterthought, and so there is no
 need of an article with τείχεα.

Ἀγβάτανα] In the Behistun In-
 scription (125. 5, n.) the word is
 Hagmatána. 'In the Greek poets
 the last three syllables are short, yet
 there cannot be a doubt that the
 natives called the city Hagmatán.'
 Rawlinson.

ἕτερον] Agrees with κύκλον under-
 stood, the part being put in apposi-
 tion with the whole (τείχεα). See
 II. 41. 4, note. For the collocation,
 cf. ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος, 102.
 3; 'sordidus a tenui victu distabit,'
 Hor. *Sat.* II. 2. 53 (St.). The same
 idiom is involved in the phrase ἐναν-
 τίην γνώμη, 207. 1.

§ 6. τεῖχος] 'Stronghold,' thus
 including all the τείχεα mentioned
 above. Cf. 80. 8; II. 118. 3.

ἔστί ὑψηλότερος. τὸ μὲν κου τι καὶ τὸ χωρίον συμμαχέει, 7
 κολωνὸς ἔδν, ὥστε τοιοῦτο εἶναι· τὸ δὲ καὶ μᾶλλον τι ἐπε-
 τηδέυθη, κύκλων ἐόντων τῶν συναπάντων ἑπτὰ· ἐν δὲ τῷ
 τελευταίῳ τὰ βασιλιῖα ἔνεστι καὶ οἱ θησαυροί. τὸ δὲ αὐτῶν 8
 μέγιστόν ἐστι τεῖχος κατὰ τὸν Ἀθηνέων κύκλον μάλιστα κη
 τὸ μέγαθος. τοῦ μὲν δὴ πρώτου κύκλου οἱ προμαχεῶνές
 εἰσι λευκοί, τοῦ δὲ δευτέρου μέλανες, τρίτου δὲ κύκλου
 φοινίκεοι, τετάρτου δὲ κυάνεοι, πέμπτου δὲ σανδαράκινοι.
 οὕτω πάντων τῶν κύκλων οἱ προμαχεῶνες ἡνθισμένοι εἰσὶ 9
 φαρμάκοισι. δύο δὲ οἱ τελευταῖοι εἰσι ὁ μὲν καταργυρωμέ-
 νους, ὁ δὲ κατακεχρυσωμένους ἔχων τοὺς προμαχεῶνας.

99 Ταῦτα μὲν δὴ ὁ Δηϊόκης ἐωυτῷ τε. ἐτείχεε καὶ περὶ τὰ 1

§ 7. τὸ μὲν κου τι] ‘κου has the force of an opt. with ἔδν, i. e. it implies a mere conjecture on the part of Hdt.’ St.

ἔδν] More usually the participle of εἰμί is put in construction with the predicate: e.g. 68. 4.

μᾶλλον τι] ‘To a still (καί) greater extent’ (cf. 114. 4; 117. 1); i. e. art has done even more than nature. Schw. suggests that τι may go with τὸ δέ, so as to answer to τὸ μὲν τι above, but the order is against this.

κύκλων ἐόντων κ.τ.λ.] ‘Since there are seven,’ &c. The meaning seems to be that the arrangement of so many walls in this way implied considerable skill.

θησαυροί] ‘Treasure-houses,’ as at 14. 4. ‘Hdt. prob. obtained his information from the Medes he met with at Babylon.’ See *Dict. Geogr. Ecclatana*.

§ 8. τὸ δὲ αὐτῶν μέγ.] The participative genitive inserted between article and subst. See 165. 1, n.

κατὰ] ‘About the same in size as:’ lit. ‘after the standard of:’ cf. κατὰ Μιθριδάτην, ch. 121. ὁ κύκλος was the regular phrase for the ring-wall at Athens (Thuc. II. 13. 8). In the oracle given by Hdt., VII. 140. 2, Athens is called πόλις τροχοειδής. The fortified portion of

the κύκλος was 43 stadia in length (Thuc. I. c.): the remainder acc. to the Scholiast 17: total 60 stadia.

λευκοί] ‘The seven colours here mentioned are precisely those employed by the Orientals to denote the seven great heavenly bodies, Saturn being black, Jupiter orange, Mars scarlet, the sun golden, Venus white, Mercury azure, and the moon green,—a hue which is applied by the Orientals to silver.’ Rawlinson. Compare the myth (also of Eastern origin) in Plato’s *Rep.* (x. 616 e.) where we have the motions of the heavenly bodies represented by eight (i. e. the earth is included) concentric rings, with rims rising in height from the circumference to the centre, —κύκλους ἄνωθεν τὰ χεῖλη φαίνοντας. The colours however are much modified. Jupiter is a bright, and Mercury a dull, white; Saturn and Venus are ξανθότερα ἐκείνων, and Mars is ὑπέρυθρον.

§ 9. φαρμάκοισι] ‘Assyrio fucatur lana veneno,’ Virg. *Georg.* II. 465.

δύο δὲ οἱ τελ.] ‘Two, the last’ = ‘the two last.’ Cf. δύο τὰ μέγιστα, VII. 47. 4; πέντε τῶν δοκίμων, ‘the five chief,’ VII. 129. 3.

καταργυρωμένους] ‘Silvered over.’ So κατακροῦν, 140. 2; καταχαλκοῦν, VI. 50. 4.

ἑωυτοῦ οἰκία, τὸν δὲ ἄλλον δῆμον πέριξ ἐκέλευε τὸ τεῖχος οἰκέειν. οἰκοδομηθέντων δὲ πάντων, κόσμον τόνδε Δηϊόκης 2
 πρῶτός ἐστι ὁ καταστησάμενος· μήτε ἐσιέναι παρὰ βασιλέα μηδένα, δι' ἀγγέλων δὲ πάντα χρέεσθαι, ὀρᾶσθαι τε βασιλέα ὑπὸ μηδενός· πρὸς τε τούτοισι ἔτι γελᾶν τε καὶ πτύειν ἀντίον καὶ ἅπασιν εἶναι τοῦτό γε αἰσχρόν. Ταῦτα δὲ περὶ 3
 ἑωυτὸν ἐσέμνυνε τῶνδε εἵνεκεν, ὅπως ἂν μὴ ὀρέοντες οἱ ὁμήλικες, ἔοντες σὺντροφοί τε ἐκείνῳ, καὶ οἰκίῃς οὐ φλαυροτέρῃς, οὐδὲ ἐς ἀνδραγαθίην λειπόμενοι, λυπείοιτο καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῖός σφι δοκέοι εἶναι μὴ ὀρέουσι.
 100 Ἐπεὶ τε δὲ ταῦτα διεκόσμησε καὶ ἐκράτυνε ἑωυτὸν τῇ 1
 τυραννίδι, ἣν τὸ δίκαιον φυλάσσων χαλεπός· καὶ τὰς τε δίκας γράφοντες εἴσω παρ' ἐκείνον ἐσπέμπεσκον· καὶ ἐκεῖνος διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ 2
 τὰς δίκας ἐποίηε· τάδε δὲ ἄλλα ἐκεκοσμέατό οἱ. εἴ τινα

CH. 99. § 2. κόσμον] 'Etiquette.' Krüg. For τόνδε, see 9. 2, note.

μήτε...τε] See 63. 3. We may compare the ceremonialism of the Siamese court at the present day.

χρέεσθαι] 'Consult' (47. 3, n.). Bähr takes πάντα as the masc. sing. (=ἐκαστον). But in this sense Hdt. generally uses πᾶς τις, e.g. 50. 2; III. 79. 1, or πᾶς ἀνὴρ, e.g. 98. 1; II. 95. 3. (At VII. 197. 3, στέμμασι πᾶς πυκασθῆς, prob. πᾶς = totus.) It is better therefore here to take πάντα as the neut. plur. in an adverbial sense (155. 3), and to supply τινὰ from μηδένα as the subject of χρέεσθαι. 'After ἀντίον prob. τινός not βασιλέος is to be supplied: cf. 133. 4.' Krüg. This explanation is confirmed by καὶ ἅπασιν = (not merely for the ἀγγελοι in the king's presence but) also for all. τοῦτό γε is added pleonastically for the sake of emphasis (II. 68. 5, n.).

§ 3. ἐσέμνυνε] 'Habitū se augustiorem fecit' (of Romulus), Livy, I. 8. 1 (St.). 'Hedged himself round with this state.'

ὅπως ἂν] 75. 5, note.

CH. 100. § 1. τῇ τυραννίδι] 'For

his despotism.' Strictly these words only belong to διεκόσμησε. Cf. 59. 1 (St.).

γράφοντες] 'That the Medes should be familiar with writing before 700 B. C. is nothing wonderful; but that a Greek historian should mention the use of letters as an ordinary matter is worthy of remark.' Clinton. Prob. Hdt. uses the word here simply because δ. γράφειν was the regular (Athenian) phrase for bringing an action (Bähr).

ἐσπέμπεσκον] Hdt. rarely omits the syllabic augment except (1) in the pluperf., e.g. δεδούλωτο, 94. 9 (this is not uncommon in Attic), and (2) in the imperf. and 2nd aor., when, as here, the form in σκον is used: cf. λάβεσκε, IV. 78. 5; φεύγεσκον, VII. 211. 3; also 19. 1, note.

§ 2. ἐκεκοσμέατο] The plural verb. after a neut. subst. is not uncommon in Hdt. (cf. 139. 2; II. 138. 1; III. 88. 4; al.). Possibly some instances may be explained by supposing a sort of personification (see II. 96. 4, note), and others by emphasizing the plurality of the parts (I. 139. 2, n.). But other cases

πυνθάνοιτο ὑβρίζοντα, τοῦτον ὅκως μεταπέμψαιτο, κατ' ἀξίην ἐκάστου ἀδικήματος ἐδικαίεν· καὶ οἱ κατάσκοποι τε καὶ κατήκοοι ἦσαν ἀνὰ πᾶσαν τὴν χώραν τῆς ἡρχε.

- 101 Δηϊόκης μὲν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε μῶνον, καὶ τούτου ἦρξε. ἔστι δὲ Μήδων τοσάδε γένεα, Βουσαῖ, Παρητακηνοὶ, Στρούχατες, Ἀριζαντοὶ, Βούδιοι, Μάγοι. γέ-
102 νεα μὲν δὴ Μήδων ἐστὶ τοσάδε. Δηϊόκεω δὲ παῖς γίνεται, Φραόρτης, ὅς, τελευτήσαντος Δηϊόκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτεα, παρεδέξατο τὴν ἀρχήν. παραδεξά-
2 μενος δὲ οὐκ ἀπεχρᾶτο μούνων ἄρχειν τῶν Μήδων· ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισί τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ 3
δὲ ἔχων δύο ταῦτα ἔθνεα, καὶ ἀμφοτέρω ἰσχυρά, κατεστρέ-
φeto τὴν Ἀσίην, ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος. ἐς ὃ 4
στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ Ἀσσυρίων τούτους οἱ Νῖνον εἶχον καὶ ἦρχον πρότερον πάντων, τότε δὲ ἦσαν μεμουνωμένοι μὲν συμμαχῶν, ἅτε ἀπεστεώτων, ἄλλως μέν-
τοι ἑωυτῶν εὖ ἤκοντες· ἐπὶ τούτους δὲ στρατευσάμενος ὁ Φραόρτης αὐτὸς τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός.
- 103 Φραόρτεω δὲ τελευτήσαντος, ἐξεδέξατο Κυαξάρης ὁ ἰ Φραόρτεω τοῦ Δηϊόκεω παῖς. οὗτος λέγεται πολλὸν ἔτι 2

remain (e.g. where, as at II. 138. 1, both sing. and plur. verbs are used of the same subject), which no more admit of these elaborate explanations, than do the instances of this idiom in Homer.

ὅκως μεταπέμψαιτο] See note, 17. 4.

καὶ οἱ] οἱ is the dative of the pronoun: cf. 103. 5.

κατάσκοποι] See note, 114. 2.

CH. 101. συνέστρεψε] This = ἡγάγασε ἐν πόλισμα ποιήσασθαι, 98. 4; hitherto the different γένεα had been under semi-independent chieftains. The second τοσάδε refers to what precedes, cf. τάδε, 117. 4; ὧδε, 126. 7; τοιῶδε, 180. 1. This use is esp. common, when the same word is also used in the same sentence to

refer to what follows. Conversely we find οὗτος (τοιούτος) of what follows: 125. 1; 178. 2, etc.

CH. 102. § 1. παρεδέξατο] B.C. 656, Clinton: 658, Grote, who places the commencement of Median history at this point. Ph. was named after his grandfather (96. 1).

§ 4. καὶ Ἀσσυρίων] καὶ has an explanatory or restrictive force: 'those Assyrians, I mean, who.' The name Ἀσσύριοι is applied by Hdt. to the Babylonians as well (178. 1), who were on friendly terms with the Medes (74. 5).

ἑωυτῶν] 'At home,' as opposed to their loss of foreign power.

εὖ ἤκοντες] See 30. 8, n.

CH. 103. § 1. Κυαξάρης] B.C. 636—595. Grote.

γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρῶτός τε ἐλόχισε κατὰ τέλεα τοὺς ἐν τῇ Ἀσίῃ, καὶ πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τοὺς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἱππέας· πρὸ τοῦ δὲ ἀναμῖξ ἦν πάντα ὁμοίως ἀναπεφυρμένα. Οὗτος ὁ τοῖσι Λυδοῖσί ἐστι μαχεσάμενος, 3 ὅτε νύξ ἡ ἡμέρῃ ἐγένετό σφι μαχομένοισι, καὶ ὁ τὴν Ἄλυσος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἔωυτῷ. Συλλέξας δὲ 4 τοὺς ὑπ' ἔωυτῷ ἀρχομένους πάντας, ἐστρατεύετο ἐπὶ τὴν Νῆνον, τιμωρέων τε τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θέλων ἐξελεῖν. καὶ οἱ, ὡς συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, 5 περικατημένῳ τὴν Νῆνον, ἐπῆλθε Σκυθέων στρατὸς μέγας· ἦγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι φεύγουσι, 104 οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο. Ἔστι δὲ ἀπὸ τῆς Ἰλίου τῆς Μαιήτιδος ἐπὶ Φᾶσιν ποταμὸν καὶ ἐς Κόλχους τριήκοντα ἡμερέων εὐζώνῳ ὁδός. ἐκ δὲ τῆς Κολχίδος οὐ 2 πολλὸν ὑπερβῆναι ἐς τὴν Μηδικὴν, ἀλλὰ ἐν τῷ διὰ μέσου ἔθνος αὐτῶν ἐστὶ, Σάσπειρες· τοῦτο δὲ παραμειβομένοισι

§ 2. ἐλόχισε κατὰ τ.] 'Set them in companies, by troops.' The λόχος in its technical sense (e.g. IX. 53. 2) was a smaller and prob. a more definite division of an army than the τέλος.

§ 3. ὅτε νύξ κ.τ.λ.] See 74. 2. ἄνω] i.e. to the east of: cf. 130. 1, where ἄνω precedes its case.

Ἀσίην πᾶσαν] Used without any very definite meaning (cf. 104. 4; 130. 4). Strictly speaking, the phrase would include the Ἀράβιοι and the Ἰνδοί (IV. 39, 40) who were independent in the time of Cambyzes and Darius (III. 7. 2; IV. 44. 3). Cf. τῆς Ἀσίας τὰ πολλὰ ὑπὸ Δαρείου ἐξευρέθη, IV. 44. 1.

συστήσας ἐ.] This seems to imply a league with C. as president.

§ 4. τὴν Νῆνον] Its fem. gender serves to distinguish it from the mythical hero Ninus (7. 3; cf. 'conveniunt ad busta Νίνι', Ov. Met. VIII. 88). The names of cities and coun-

tries in -ος, -ου are generally feminine on the analogy of νῆσος &c., but where there is no analogy to justify the fem., the genders follow the termination, e.g. τὰ Λεύκτρα, τὸ Ἄργος, ὁ Σελινοῦς.

§ 5. Κιμμερίους] See 6. 4; 15. 2; IV. 11. 1.

οὕτω] simply repeats ἐπισπόμενοι. Cf. II. 84. 4.

CH. 104. § 1. Μαιήτιδος] We have Μαιώτιν, IV. 3. 2. The position of the Palus Maeotis (mod. Sea of Azov) in Hdt.'s geography is described, IV. 99—101: that of the Phasis (mod. Rion), IV. 37, 45, 86.

τριήκοντα] The distance between the two is but little more than the distance called a five days' journey at 72. 3, but the difficulties of the route would be much greater.

§ 2. ὑπερβῆναι] Prob. implies more than the mere crossing of the borders: ἡ Μηδικὴ χώρα πρὸς Σάσπειρων ὁρεινὴ ἐστὶ κάρτα, 110. 3.

εἶναι ἐν τῇ Μηδικῇ. οὐ μέντοι οἱ γε Σκύθαι ταύτην ἐσέ-
 βαλον, ἀλλὰ τὴν κατύπερθε ὁδὸν πολλῶ μακροτέραν ἐκ-
 τραπόμενοι, ἐν δεξιῇ ἔχοντες τὸ Καυκάσιον οὖρος. ἐνθαῦτα
 οἱ μὲν Μῆδοι συμβαλλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες
 τῇ μάχῃ, τῆς ἀρχῆς κατελύθησαν· οἱ δὲ Σκύθαι τὴν
 105 Ἀσίην πᾶσαν ἐπέσχον. Ἐνθεύτην δὲ ἦϊσαν ἐπ' Αἴγυπ-
 τον· καὶ ἐπεὶ τε ἐγένοντο ἐν τῇ Παλαιστίνῃ Συρίῃ, Ψαμ-
 μήτιχος σφεας Αἰγύπτου βασιλεὺς ἀντιάσας δώροισι τε
 καὶ λιτῇσι ἀποτρέπει τὸ προσωτέρω μὴ πορεύεσθαι. οἱ
 δὲ, ἐπεὶ τε ἀναχωρέοντες ὀπίσω, ἐγένοντο τῆς Συρίας ἐν
 Ἀσκάλῳ πόλι, τῶν πλεόνων Σκυθέων παρεξελθόντων
 ἀσινέων, ὀλίγοι τινὲς αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς
 Οὐρανίης Ἀφροδίτης τὸ ἱρόν. ἔστι δὲ τοῦτο τὸ ἱρόν, ὡς
 ἐγὼ πυνθανόμενος εὐρίσκω, πάντων ἀρχαιότατον ἱρῶν ὅσα

εἶναι] Supply ἔστι (= ἐξεστὶ) from οὐ πολλὸν (ἔστι) above (Kr.). Or οὐ πολλὸν (ἔστι) = ῥηϊδίον ἔστι, and this notion governs εἶναι (St.).

§ 3. τὴν κατύπερθε ὁδὸν] Hdt. seems to mean that the Cimmerians went along the eastern shore of the Black Sea (to the west of Mount Caucasus), and so passed into Asia Minor through Colchis, while the Scythians followed the more circuitous route along the shore of the Caspian, to the east of Mount Caucasus (to the east of the Caspian acc. to Stein), and further inland (κατύπερθε) from the Black Sea: cf. ἐς μεσόγαιαν τῆς ὁδοῦ τραφέντες, IV. 12. 4. But there are great difficulties, for (1) the eastern shore of the Black Sea is impracticable, and hence Niebuhr suggests that the Cimmerians entered Asia Minor by the western shore, (2) the pursuit is in itself improbable after the abandonment of the territory, and (3) the mistake in the route (ἀμαρτόντες τῆς ὁδοῦ, IV. 12. 3) still more so. Grote, *H. G.* II. 430 (III. 335). ὁδὸν is a quasi-cognate accus. as if the simple verb τραπέσθαι had been used. Cf. ἀπερέοντα ῥῆσιν, 152. 4.

ἐπέσχον] 'Spread over,' like

ἐπτά δ' ἐπέσχε πέλεθρα, Hom. *Il.* XXI. 407.

CH. 105. § 1. Ψαμμήτιχος] He may have been besieging Azotus at the time (II. 157. 1), but ἀντιάσας is rather against this, since Ascalon is south of Azotus.

τὸ προσωτέρω] So we have τὸ πρόσω (5. 5), but τὰ προσωτάτω, on the analogy of τὸ μᾶλλον, τὰ μάλιστα. With the form προσωτέρω, cf. θειοτέρως (122. 3, n.).

§ 2. ἀσινέων] Here probably in an active sense.

τῆς Οὐραν. Ἀφρ.] Hdt. calls by this name a deity worshipped under various titles in the East. Cf. 131. 3; IV. 59. 4. In the same sense we have τὴν οὐρανίην by itself, III. 8. 2. In Plato's *Sympos.* (180 d) two Aphrodites are mentioned, 'the elder one, born of no mother, daughter of heaven, to whom therefore we give the title of 'heavenly' (οὐρανίην); the younger one, daughter of Zeus and Dione' &c. The Muse *Urania* is first mentioned by Hesiod, *Theog.* 78.

§ 3. πυνθανόμενος] Hdt. prob. went to Ascalon to enquire, just as he went to Tyre for a similar object (II. 44. 1). St.

ταύτης τῆς θεοῦ. καὶ γὰρ τὸ ἐν Κύπρῳ ἱρὸν ἐνθεύτεν 4
 ἐγένετο, ὡς αὐτοὶ λέγουσι Κύπριοι, καὶ τὸ ἐν Κυθήροις
 Φοινικῆς εἰσι οἱ ἰδρυσάμενοι, ἐκ ταύτης τῆς Συρίας ἐόντες.
 τοῖσι δὲ τῶν Σκυθῶν συλήσασι τὸ ἱρὸν τὸ ἐν Ἀσκάλῳ, 5
 καὶ τοῖσι τούτων αἰεὶ ἐκγόνοισι, ἐνέσκηψε ἡ θεὸς θήλεαν
 νοῦσον· ὥστε ἅμα λέγουσί τε οἱ Σκύθαι διὰ τοῦτό σφεας
 νοσέειν, καὶ ὁρᾶν παρ' ἐωυτοῖσι τοὺς ἀπικνεομένους ἐς τὴν
 Σκυθικὴν χώραν ὡς διακέαται, τοὺς καλέουσι Ἐναρέας οἱ
 106 Σκύθαι. Ἐπὶ μὲν νυν ὀκτὼ καὶ εἴκοσι ἔτεα ἦρχον τῆς 1
 Ἀσίης οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπὸ τε ὕβριος καὶ
 ὀλιγωρίας ἀνάστατα ἦν. χωρὶς μὲν γὰρ φόρων ἔπρησσαν
 παρ' ἐκάστων, τὸ ἐκάστοισι ἐπέβαλλον· χωρὶς δὲ τοῦ
 φόρου ἥρπαζον περιελαύνοντες τοῦτο ὃ τι ἔχοιεν ἕκαστοι.
 καὶ τούτων μὲν τοὺς πλεῦνας Κναξάρης τε καὶ Μῆδοι 2
 ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν, καὶ οὕτω
 ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ
 πρότερον. καὶ τὴν τε Νῖνον εἶλον, (ὡς δὲ εἶλον, ἐν ἑτέροις 3

§ 4. τὸ ἐν Κ. ἱρὸν] At Paphos. Tacitus gives a description of the image there (*Hist.* II. 3. 5).

ταύτης] Added to distinguish this Syria from the country of the Cappadocians (6. 1: 72. 1).

§ 5. ἡ θεός] Some MSS. have ὁ θεός. See II. 133, 2, n.

θήλεαν ν.] 'Smote them with disease, that they became women instead of men.' Hippocrates (cotemp. with Hdt.) discusses the matter (*de Aer. Ag. et Loc.*, 22).

ἅμα] can hardly go with λέγουσι in the sense of 'concur in saying.' It must therefore couple the two clauses διὰ τοῦτό σφεας νοσέειν, and ὁρᾶν...ὡς διακέαται,—'state at one and the same time both the former cause and the present observed effects.' τε is out of its place.

τοὺς ἀπικν.] i.e. travellers who visit Scythia. Thus τοὺς ἀπ. is the subject of ὁρᾶν, and the nom. to διακέαται is οὗτοι, τοὺς καλέουσι κ.τ.λ.

Ἐναρέας] = ἀνδρογόνους, IV. 67. 3. Hippocrates translates it by ἀνανδρίεας.

CH. 106. § 1. σφι] 'Through them,' because ἀνάστατα ἦν is equivalent to a passive verb (St.).

χωρὶς μὲν γὰρ κ.τ.λ.] Hdt. means that the Scythians employed three modes of levying supplies:—(1) the regular tribute, φόρος, φόροι, (2) an extraordinary impost, ἐπρησσαν κ.τ.λ., (3) irregular pillage, ἥρπαζον κ.τ.λ. With the repetition, cf. πρώτοισί τε...καὶ πρώτους, 102. 2. Reiske proposed φόρον ('as tribute') for φόρων. Krüg. also omits τοῦ φόρου, so that χωρὶς μὲν—χ. δέ = *partim—partim*. Blakesley reads χωρὶς μὲν γὰρ φόρων (ἐπρησσαν γὰρ ἐκάστων τὸ ἐκάστοισι ἐπιβάλλον) κ.τ.λ., but we should have expected ἐκάστους on this view (instead of ἐκάστων), as at III. 58. 4. There is no real reason for altering the text. Though Hdt. uses τὸ ἐπιβάλλον (IV. 115. 1), the transitive ἐπέβαλλον may be justified by ἐπεβλήθη ζημίη, VI. 93. 3; φυγὴν ἐπιβαλὼν, VII. 3. 1.

§ 3. καὶ τὴν τε Ν.] καὶ here seems to correspond to μὲν (τούτων μὲν, above): like Homer's κάρτιστοι

λόγοισι δηλώσω,) καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποίησαντο, πλὴν τῆς Βαβυλωνίης μοίρης. μετὰ δὲ ταῦτα 4 Κυαξάρης μὲν βασιλεύσας τεσσαράκοντα ἔτεα, σὺν τοῖσι Σκύθαι ἤρξαν, τελευτᾷ.

107 Ἐκδέκεται δὲ Ἀστυάγης, ὁ Κυαξάρει παῖς, τὴν βασι- 1 λήην. καὶ οἱ ἐγένετο θυγάτηρ, τῇ οὖνομα ἔθετο Μανδάνην. τὴν ἐδόκεε Ἀστυάγης ἐν τῷ ὕπνῳ οὐρῆσαι τοσοῦτον, ὥστε 2 πλῆσαι μὲν τὴν ἑωυτοῦ πόλιν, ἐπικατακλύσαι δὲ καὶ τὴν Ἀσίην πᾶσαν. ὑπερθέμενος δὲ τῶν μάγων τοῖσι ὀνειροπό- 3 λοισι τὸ ἐνύπνιον, ἐφοβήθη, παρ' αὐτῶν αὐτὰ ἕκαστα μαθών. μετὰ δὲ τὴν Μανδάνην ταύτην, ἐοῦσαν ἤδη ἀνδρὸς ὡραίην, 4 Μήδων μὲν τῶν ἑωυτοῦ ἀξίῳ οὐδενὶ διδοῖ γυναικα, δεδοικώς τὴν ὄψιν· ὁ δὲ Πέρσης διδοῖ, τῷ οὖνομα ἦν Καμβύσης, τὸν εὔρισκε οἰκίης μὲν ἔοντα ἀγαθῆς, τρόπου δὲ ἡσυχίου, πολλῶ

μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο (H. I. 267). So we have μὲν followed by ἀτάρ, II. 92. 2: cf. ἡμεῖς μὲν... "Ἐκτορ, ἀτάρ σὺ (II. VI. 84).

ἐλόν] 606 B. C., Clinton.

ἑτέροισι λόγ.] An allusion to the Ἀσσύριοι λόγοι (184. I, n.).

πλὴν τῆς Βαβ.] According to later authorities the Babylonians actually assisted the Medes at the siege. Cf. 74. 5.

§ 4. σὺν τοῖσι] = σὺν τούτοις τὰ, 'counting those during which.' For the fate of the Scythians after their retreat, see IV. 1—4.

CH. 107 § 1. Ἀστυάγης] 595 B. C. For the story of Cyrus, see Grote III. 157 (IV. 247). 'This only is historically true that the daughter of king Astyages of Media was married to Cambyses, a vassal prince, or some Persian of rank.' Niebuhr.

ἔθετο] So θεμένη, 113. 5. The middle voice, because the child is regarded as a part of the parent:—τὸ τέκνον ἕως ἂν ᾗ πηλίκον καὶ μὴ χωρισθῇ, ὥσπερ μέρος αὐτοῦ, Aristot. Eth. v. (6). 8.

§ 3. αὐτὰ ἕκαστα] Blakesley compares *Daniel*, II. 3, foll., where the king merely states that he has

had a dream and expects the soothsayers to tell him the details of it. On this view αὐτὰ ἕκαστα would = the exact incidents of the dream, one by one, and it would be possible to retain the MS. reading ὑποθέμενος,—having laid down the fact of the dream, as a *basis* on which they might employ their art. But it is prob. better to accept ὑπερθέμενος (cf. 108. 3) and understand by αὐτὰ ἕκαστα (= αὐθέκαστα), 'the plain truth' as opposed to the symbolism of the dream. Stein quotes καὶ ταῦτα μέντοι μηδὲν ἀνικτηρίως, ἀλλ' αὐθέκαστ' ἐκφράζε, Aesch. *Prom.* 950. For the use of the plur. without any thing definite to which it can refer, see 9. 1, note.

§ 4. ὁ δὲ Π.] For Πέρσης δέ. This insertion of the pronoun with δέ is common in Hdt., esp. when the antecedent clause with μὲν is negative. Cf. 17. 4; 171. 2; 196. 4.

διδοῖ] Cf. ἰστᾶ (= ἴσησι) IV. 103. 3; τιθεῖ, I. 113. 2.

οἰκίης ἀγαθῆς] the Achaemenidae. Cf. 125. 5; 209. 3; Xerxes derives his descent from Achaemenes through Cyrus and the elder Cambyses, VII. 11. 3.

τρόπον] 'Turn of mind.'

108 ἐνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου. Συνοικεούσης δὲ 1
 τῷ Καμβύσῃ τῆς Μανδάνης, ὃ Ἀστυάγης τῷ πρώτῳ ἔτει
 εἶδε ἄλλην ὄψιν. ἐδόκεε δὲ οἱ ἐκ τῶν αἰδοίων τῆς θυγατρὸς 2
 ταύτης φῦναι ἄμπελον, τὴν δὲ ἄμπελον ἐπισχεῖν τὴν Ἀσίην
 πᾶσαν. ἰδὼν δὲ τοῦτο καὶ ὑπερθέμενος τοῖσι ὄνειροπόλοισι, 3
 μετεπέμψατο ἐκ τῶν Περσέων τὴν θυγατέρα ἐπίτεκα εὐύσαν.
 ἀπικομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννώμενον ἐξ αὐτῆς 4
 διαφθεῖραι· ἐκ γάρ οἱ τῆς ὄψιος οἱ τῶν μάγων ὄνειροπόλοι
 ἐσήμαινον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύ-
 σειν ἀντὶ ἐκείνου. Ταῦτα δὴ ὦν φυλασσόμενος ὁ Ἀστυάγης, 5
 ὡς ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον, ἄνδρα οἰκῆϊον καὶ
 πιστότατόν τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἐωυτοῦ,
 ἔλεγέ οἱ τοιάδε· “Ἀρπαγε, πρῆγμα τὸ ἄν τοι προσθέω, 6
 μηδαμῶς παραχρήσῃ· μηδὲ ἐμέ τε παραβάλῃ, καὶ ἄλλους
 ἐλόμενος, ἐξ ὑστέρης σοι ἐωυτῷ περιπέσης. λάβε τὸν 7
 Μανδάνῃ ἔτεκε παῖδα, φέρων δὲ ἐς σεωυτοῦ ἀπόκτεινον·
 μετὰ δὲ θάψον τρόπῳ ὅτεω αὐτὸς βούλει.” Ὁ δὲ ἀμεί- 8

μέσου] Cf. μέσος πολίτης (Thuc. VI. 54. 2), which the Scholiast explains by οὔτε ἐπιφανῆς οὔτε ἄδοξος.

CH. 108. § 4. ἐκ γάρ οἱ] Cf. I. 4, n.

§ 5. ἐγένετο] ‘Was born.’ So 133. I; II. 82. I.

Ἀρπαγον] Cf. 80. 2; 162. I. οἰκῆϊον]. *Necessarium*, not *familiarum*. Cf. συγγενὴς ἐστὶν ὁ παῖς, 109. 3. Being a Mede, Harpagus could only be related to Cyrus through the daughter of Astyages (Larch.).

§ 6. παραχρήσῃ] ‘Treat by the way,’ ‘treat lightly.’ So παρακούσας ‘having heard by the way,’ ‘having chanced to hear,’ III. 129. 4. Cf. παροράω, πάρεργον. The accus. on the analogy of ἀμελέω, παροράω. Compare the dat. after νομίζειν on the analogy of χρῆσθαι, (II. 40. 4); and the gen. after πέθεσθαι on the analogy of ἀκούειν (I. 126. 6). Or the accus. πρῆγμα here may be explained by the attraction of the relative, τό.

παραβάλῃ] Cf. ὡς οὐδὲν πρόποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίας παραβάλοιο, Thuc. I. 133. In both passages the word has been rendered ‘deceive,’ but the more simple meaning ‘expose to risk’ (lit. ‘lay down as one’s stake, to match (para-) the opponent’s stake’) makes sufficiently good sense.

ἄλλους] i. e. Mandane and Cambyses: cf. 109. 4.

ἐξ ὑστέρης] Cf. ἐκ νέης, 60. 3; ἐκ τῆς ἰθιῆς II. 161. 6; τὴν ταχίστην, I. 24. 5. The existence of ταύτη, ᾗ, πῇ &c. proves that this idiomatic use of the feminine was of very early origin. Here Schw. unnecessarily supplies ἀρχῆς.

σοι ἐωυτῷ] if right = σεωυτῷ. But there is some doubt about the reading. So at IV. 97. 6 some MSS. read τάδε λέγειν φαίη τις ἂν με ἐωυτοῦ εἵνεκεν, ‘for my own sake.’ The idiom is common ‘only in the plural: the instances in the singular are mostly uncertain readings.’ Jelf, *G. G.* 754 b.

βεται· “Ω βασιλεῦ, οὔτε ἄλλοτὲ κω παρείδες ἀνδρὶ τῷδε
 ἄχαρι οὐδὲν, φυλασσόμεθα δὲ ἐς σέ καὶ ἐς τὸν μετέπειτα
 χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ’ εἴ τοι φίλον τοῦτο οὕτω
 109 γίνεσθαι, χρή δὴ τό γε ἔμὸν ὑπηρετέεσθαι ἐπιτηδέως.” Τού- 1
 τοισι ἀμειψάμενος ὁ Ἀρπαγος, ὥς οἱ παρεδόθη τὸ παιδίον
 κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἥϊε κλαίων ἐς τὰ οἰκία. παρ-
 ελθὼν δὲ ἔφραζε τῇ ἐωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος
 ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν ὦν τί σοι ἐν 2
 νόῳ ἐστὶ ποίειν;” Ὁ δὲ ἀμείβεται· “Οὐκ ἦ ἐνετέλλετο
 Ἀστυάγης· οὐδ’ εἰ παραφρονήσει τε καὶ μαnevται κάκιον ἢ
 νῦν μαινεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς
 φόνον τοιοῦτον ὑπηρετήσω. πολλῶν δὲ εἵνεκα οὐ φονεύσω 3
 μιν· καὶ ὅτι αὐτῷ μοι συγγενὴς ἐστὶν ὁ παῖς, καὶ ὅτι
 Ἀστυάγης μὲν ἐστι γέρων, καὶ ἅπαις ἔρσενος γόνου. εἰ δὲ 4
 ἐβελήσει, τούτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην
 ἀναβῆναι ἢ τυραννὶς, ἥς νῦν τὸν υἱὸν κτείνει δι’ ἐμεῦ, ἄλλο
 τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἀλλὰ

§ 8. ἀνδρὶ τῷδε] Instead of ἐμοί, ‘with tragic pathos.’ St. For οὔτε —δέ, cf. τε—δέ, II. 126. 2, n.

τό γε ἔμὸν] It is right for me and mine (whatever others may do). VIII. 140. 3, ἦν μὴ τὸ ὑμέτερον (= ὑμεῖς) ἀντίον γένηται. δὴ marks the apodosis, = ‘then.’

CH. 109. § 1. τὴν ἐπὶ θαν.] So III. 119. 3, ἔδῃσε τὴν ἐπὶ θανάτῳ. Constructions of this kind stand on a different footing from mere adverbial uses of the fem. (e. g. ἐξ ὑστέρης, 108. 6), and may fairly be explained by supposing the omission of some fem. subst. Here we may either supply ὁδόν on the analogy of τὴν ἐπὶ θανάτῳ ἐξοδὸν ποιούμενοι, VII. 223. 3, or (more prob.) take a cogn. accus. (κόσμησιν) from the verb (Schw.). Cf. τὴν αὐτὴν ταύτην ἐσταλμένοι (sc. στολήν) VII. 62. 1; τὴν αὐτὴν ἐσκενασμένοι (sc. σκευήν) VII. 84. κεκοσμημένον is explained by III. 5; 112. 5.

Ἀστυάγ.] The possessive gen. used instead of ὑπό or ἐξ. Cf. II. 18. 1.

§ 2. οὐ οἱ] Notice the Homeric hiatus, like οὐ οἱ ἀεικές (II. xv. 496), as if there were still a reminiscence of the digamma. The Ionic dialect takes no trouble to avoid a hiatus: e. g. it does not use the ν ἐφέλκυστι-κόν.

§ 3. ἅπαις ἔρσ. γόνου] So v. 36. 3, ναυκράτεες τῆς θαλάσσης. Hom. Od. IV. 788, κείτ’ ἀρ’ ἄσιτος ἄπαστος ἐδήτυος ἠδὲ ποτήτος. Soph. O. T. 190, ἀχαλκος ἀσπίδων (St.).

§ 4. ἀναβῆναι] VII. 205. 2, ἐς Λεωνίδην ἀνέβαινε ἡ βασιλιχὴ. ἀνα- prob. as in ἀναχωρέω (cf. ἡ βασιλιχὴ ἀνεχώρησε ἐς τὸν παῖδα, VII. 4. 3), the kingly power being considered to return and commence afresh on the accession of a new monarch (7. 1, n.).

ἄλλο τι] ἄλλο τί, Bähr: but this would more naturally be written τί ἄλλο, as at Thuc. III. 39. 2. Properly the sentence ought to run: ἄλλο τι λείπεται... ἢ κινδύνων κ.τ.λ. But ἄλλο τι ἦ becomes a regular interrogative formula: = *nonne*.

οἰχομένον τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι ἀλλήλων πέρι, ὁ μὲν τοῦ τόκου τῆς γυναικὸς ἀρρωδέων, ἡ δὲ γυνή, ὅ τι οὐκ- ἐωθὼς ὁ Ἄρπαγος μεταπέμφαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπουοστήσας ἐπέστη, 3 οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνή, εἶρετο προτέρη, ὅ τι μιν οὕτω προθύμως Ἄρπαγος μεταπέμφαιτο. ὁ δὲ εἶπε· “ὦ γύναι, 4 εἰδὼν τε ἐς πόλιν ἐλθὼν καὶ ἤκουσα, τὸ μῆτε ἰδεῖν ὄφελον, μῆτε κοτὲ γενέσθαι ἐς δεσπότης τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγεὶς ἦϊα ἔσω. ὥς δὲ τάχιστα ἐσῆλθον, ὁρέω παιδίον προκείμενον, 5 ἀσπαῖρόν τε καὶ κραυγανόμενον, κεκοσμημένον χρυσῷ τε καὶ ἐσθῇτι ποικίλῃ. Ἄρπαγος δὲ ὥς εἶδε με, ἐκέλευε τὴν τα- 6 χίστην ἀναλαβόντα τὸ παιδίον, οἷχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον εἴη τῶν οὐρέων, φὰς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πολλὰ ἀπειλήσας εἰ μὴ σφεα ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινος 7 οἰκετέων εἶναι· οὐ γὰρ ἄν κοτε κατέδοξα ἔνθεν γε ἦν. ἐθάμβεον δὲ ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δὲ καὶ κλαυθμὸν κατεσσεῶτα ἐμφανέα ἐν Ἀρπάγου. καὶ πρόκα 8 τε δὴ κατ’ ὁδὸν πυνθάνομαι τὸν πάντα λόγον θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος ἐνεχείρισε τὸ βρέφος· ὥς ἄρα Μανδάνης τε εἴη παῖς τῆς Ἀστυάγειω θυγατρὸς καὶ Καμ-

κατεῖδον τὰς ἐπ’ Ἀρτεμισίφνης, VII. 194. 1. κως κατὰ δαίμονα exactly = θεῖη τύχη (124. 7). Cf. θεῖη πομπή χρεώμενος, 62. 5; σὺν θεῷ, 86. 3; θειστέρως, 122. 3.

ἐς πόλιν] ‘to town:’ the article being dropped in very common phrases. So ἐς μέσσην νέα, ‘amidships,’ 24. 7.

τοῦ τόκου] This depends on ἐν φροντίδι περὶ acc. to Abicht: but the gen. after ἀρρωδέων may be paralleled by φίλου δέισας, Soph. O. T. 234; ὧν ἕκαστος ἡλγει, Thuc. II. 65. 4.

αὐτῆς] See II. 121. 14, note on αὐτοῦ.

§ 4. τὸ] is accus. in the first clause, and nom. (to ὄφελε) in the second. Cf. 39. 1, note.

οἶκος πᾶς] Cf. πάντα λόγον, 21. 2.

§ 5. κραυγανόμενον] Nowhere else used. Lobeck suggests κραυγανόμενον on the analogy of κλαγγάνω (Phryn. 337).

§ 7. κλαυθμὸν] depends on ὁρέων. But the expression is not so strong as the κτύπον δέδορκα of Aesch. (Sept. 100), since Oriental mourning implies a good deal of outward and visible ceremonial.

§ 8. καὶ πρόκα τε] So always in Hdt., wherever the phrase occurs. Hence Schw. proposes to read πρόκατε in one word. Stein compares the formation of πρόκα (from πρό), with αὐτίκα, ἡνίκα.

ὥς ἄρα] ‘That after all, actually.’ Cf. ἐνθεν γε above, § 7.

βύσειω τοῦ Κύρου, καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειαι.
 112 νῦν τε ὅδε ἐστί.” Ἀμα δὲ ταῦτα ἔλεγε ὁ βουκόλος, καὶ ἱ
 ἐκκαλύψας ἀπεδείκνυε. ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ
 εὐειδὲς ἐόν, δακρύσασα καὶ λαβομένη τῶν γουνάτων τοῦ
 ἀνδρὸς, ἔχρηξε μηδεμῇ τέχνῃ ἐκθεῖναι μιν. ὁ δὲ οὐκ ἔφη 2
 οἷός τε εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσῃν γὰρ κατα-
 σκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολέεσθαί τε κάκιστα,
 ἢν μὴ σφεα ποιήσῃ. ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα,
 δεύτερα λέγει ἡ γυνὴ τάδε· “Ἐπεὶ τοίνυν οὐ δύναμαί σε 3
 πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὧδε ποίησον, εἰ δὴ πᾶσά γε
 ἀνάγκη ὀφθῆναι ἐκκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ
 τεθνεὸς· τοῦτο μὲν φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγεος 4
 θυγατρὸς παῖδα ὡς ἐξ ἡμέων ἐόντα τρέφωμεν· καὶ οὔτω οὔτε
 σὺ ἀλώσσαι ἀδικέων τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβου-
 λευμένα ἔσται. ὅ τε γὰρ τεθνεὺς βασιλεὺς ταφῆς κυρήσει, 5
 113 καὶ ὁ περιεὼν οὐκ ἀπολέει τὴν ψυχὴν.” Κάρτα τε ἔδοξε τῷ 1
 βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἡ γυνὴ, καὶ αὐτίκα
 ἐποίεε ταῦτα. τὸν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν 2
 παραδιδοῖ τῇ ἐωυτοῦ γυναικί· τὸν δὲ ἐωυτοῦ, ἐόντα νεκρὸν,

τοῦ Κύρου] The infant Cyrus was thus named after his grandfather according to the Greek custom. Cf. 132. 1; II. 134. 4.

CH. 112. § 1. μηδεμῇ τέχνῃ] This = μηδαμῶς, as *ἰθέη τέχνη* (IX. 57. 1) = *ἰθέως*.

§ 2. αὐτὰ] This refers to ταῦτα, § 6 of the preceding ch.

οὐκ ἔπειθε ἄρα] ἄρα expresses surprise: ‘after all,’ notwithstanding her claims.

§ 3. σὺ δὲ] δέ here joins together protasis and apodosis as if they were coordinate. Cf. 173. 3; II. 32. 6, n. Schw. says that Hdt. does not use δέ in the apodosis, unless either the protasis is introduced by δέ, or the subject of protasis and apodosis is the same (*Lex. Herod.*). But besides this passage, cf. *ἐπεὶ τοίνυν σε ὀρέομεν...σὺ δὲ ταῦτα πολεε*, V. 40. 1. ἀλλὰ is used in the same way after *ἐπεὶ τοίνυν*, IX. 42. 3.

τεθνεὸς] Sc. τέκνον. Cf. *τεκεῖν* *δίδυμα*, VI. 52. 2; *ἐκ τῆς οἱ ἔρσεν γίγνεται οὐδέν*, VI. 71. 3 (St.).

CH. 113. § 1. κάρτα] With εὖ. Cf. 88. 1; II. 27.

§ 2. τοῦτον μὲν] ‘When in an alternative two protases, each with its apodosis, are opposed to each other, the form may be μὲν—μέν (prot. and ap.), δέ—δέ (prot. and ap.), or also μὲν—δέ, δέ—δέ.’ Madv. (*G. S.* 229 b). For a perfect instance of the former construction see II. 174. 3, *ἔσοι μὲν αὐτὸν...ἀπέλυσαν, τούτων μὲν οὔτε ἐπεμέλετο...ἄλλοι δὲ μιν κατέδησαν, τούτων δέ.....τὰ μάλιστα ἐπεμέλετο*. Here the construction is virtually the same, but we have a substantive (τὸν ἐωυτοῦ παῖδα) in the second clause, instead of τὸν δὲ ἡ ἐωυτοῦ γυνὴ ἔτεκε, τοῦτον δὲ λαβὼν κ.τ.λ. A converse instance occurs, 171. 10.

λαβὼν ἔθηκε ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἐτέρου παιδὸς, φέρων ἐς τὸ ἐρημό-
 τατον τῶν οὐρέων τιθεῖ. ὥς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ³
 ἐκκειμένῳ ἐγένετο, ἥε ἐς πόλιν ὁ βουκόλος, τῶν τινα προ-
 βόσκων φύλακον αὐτοῦ καταλιπών. ἐλθὼν δὲ ἐς τοῦ Ἀρπά-⁴
 γου ἀποδεικνύναι ἔφη ἐτοῖμος εἶναι τοῦ παιδίου τὸν νέκυν.
 πέμψας δὲ ὁ Ἀρπαγος τῶν ἐωυτοῦ δορυφόρων τοὺς πιστο-
 τάτους, εἰδέ τε διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ
 παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ ὕστερον τούτων Κῦρον⁵
 οὐνομασθέντα παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ βουκόλου,
 οὐνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη.

114 Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν τοιόνδε¹
 γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ ἐν τῇ ἦσαν²
 καὶ αἱ βουκολαὶ αὐται, ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ,
 καὶ οἱ παῖδες παίζοντες εἶλοντο ἐωυτῶν βασιλέα εἶναι τοῦτον
 δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν παῖδα. ὁ δὲ αὐτῶν διέταξε
 τοὺς μὲν οἰκίας οἰκοδομέειν, τοὺς δὲ δορυφόρους εἶναι, τὸν δὲ
 κου τινὰ αὐτῶν ὀφθαλμὸν βασιλέος εἶναι, τῷ δὲ τινι τὰς

ἐν τῷ ἔφερε] 'In which he had been carrying' (II. 140. I, n.).

§ 3. προβόσκων] Krüg. seems to think that the meaning of this word is still an open question. But the old explanation 'locum tenens bubulci' gives a meaning to πρό in composition, which can hardly be paralleled in Greek, although in Lat. we have *proconsul*, *propraetor*. πρόδουλος (Aesch. Ag. 945) is not really parallel, since it = 'serving as a slave,' not 'in the place of the slave:' i. e. it could not be rendered 'under-slave.' The other explanation of πρόβοςκος (L. and S. Lex.) is confirmed by πρόβατον.

§ 4. δορυφόρων] Hdt. uses the word as if he was talking of a Greek despot (91. 2; 98. 3). Below (117. 5) they are called εὐνοῦχοι.

εἶδε διὰ τούτων] 'Qui facit per alium, facit per se.'

§ 5. θεμένη] 107. I, n.

CH. 114. § 2. καὶ αἱ β.] As well as the children's play. Kr.

αὐται] Those referred to above, the ἐπανυς of III. I.

ἐπὶ κλησιν] See 19. I. ἐπι- here = in addition to the name which he ought to have had, viz. 'son of Cambyzes.' The word thus comes to mean 'nominally.' Cf. II. XVI. 175, δν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδῶρη Σπερχείῳ..... αὐτὰρ ἐπὶ κλησιν Βῶρῳ, i. e. she called him son of Borus beyond the title which he ought to have had, viz. son of Spercheius: = 'really to Sp., nominally to Borus.'

ὀφθαλμὸν β.] Cf. κατασκοποί, 100. 2. Xen. (Cyr. VIII. 2. 10) says that Cyrus 'acquired the king's eyes and the king's ears, as they are called, wholly and solely by the gifts and honours which he conferred on them: for to those who brought him news which it was seasonable for him to know he showed vast favour, and so caused many men to play the spy and eavesdropper (ὥτακουστέιν καὶ διοπτεῖν) for the sake

ἀγγελίας ἐσφέρειν ἐδίδου γέρας, ὡς ἐκάστω ἔργον προσ-
τάσσων. εἰς δὴ τούτων τῶν παιδίων συμπαίζων, ἐὼν Ἀρτεμ- 3
βάρους παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε
τὸ προσταχθὲν ἐκ τοῦ Κύρου, ἐκέλευε αὐτὸν τοὺς ἄλλους
παῖδας διαλαβεῖν. πειθομένων δὲ τῶν παιδων, ὁ Κῦρος τὸν
παῖδα τρηχέως κάρτα περιέσπε μαστιγέων· ὁ δὲ, ἐπεὶ τε 4
μετείθη τάχιστα, ὥς γε δὴ ἀνάξια ἐωυτοῦ παθὼν, μᾶλλον τι
περιημέκτεε· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποι-
κτιζέτο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐ Κύρου, (οὐ γάρ
κω ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυά-
γεος παιδός. Ὁ δὲ Ἀρτεμβάρης ὀργῇ, ὡς εἶχε, ἐλθὼν παρα 5
τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια πρή-
γματα ἔφη πεπονθέναι, λέγων· “ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ
δούλου, βουκόλου δὲ παιδός, ὧδε περιϋβρίσμεθα,” δεικνύς
115 τοῦ παιδὸς τοὺς ὤμους. Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, 1
θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρους εἵνεκα,
μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ 2
παρῆσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης
ἔφη· “Σὺ δὴ, ἐὼν τοῦδε τοιούτου ἐόντος παῖς, ἐτόλμησας τὸν
τοῦδε παῖδα, ἐόντος πρώτου παρ’ ἐμοὶ, ἀεικεῖν τοιῇδε περι-
σπεῖν;” Ὁ δὲ ἀμείβετο ὧδε· “ὦ δέσποτα, ἐγὼ δὲ ταῦτα 3
τοῦτον ἐποίησα σὺν δίκῃ. οἱ γάρ με ἐκ τῆς κώμης παῖδες,
τῶν καὶ ὅδε ἦν, παίζοντες σφέων αὐτῶν ἐστήσαντο βασιλέα·

of news, the bearing of which might be of service to the king.’ The Greeks generally seem to have understood the title to denote simply a courtier high in favour with the king. Aesch. *Pers.* 890; Ar. *Ach.* 92.

τῷ δέ τινι κ.τ.λ.] This officer was called ἀγγελιφόρος (120. 3; III. 118. 3), or ἐσαγγελεύς (III. 84. 13): ὡς ἐκάστω] Sc. προστάσσει. Cf. 29. 1.

§ 3. οὐ γὰρ δὴ... αὐτὸν] See note, 24. 7.

διαλαβεῖν] ‘To seize him hand and foot,’ so as to divide him, as it were. Cf. διαλαβόντες τὰς χεῖρας καὶ τοὺς πόδας, IV. 94. 3; τοῦτον δὴ-
σαι διὰ θαλαμῆς διελόντας τῆς νεός,

with half his body through the port-
hole, V. 33. 3.

§ 4. μετείθη] From μετήμι. So ἀπέλθῃ, VII. 122. 1; παρείθη, Hom. *Il.* XXIII. 868.

μᾶλλον τι] More from the thought of the disgrace than the pain: virtually = μάλιστα.

§ 5. ἔφη...λέγων] Cf. 122. 2, n. CH. 115. § 3. ἐγὼ δέ] ‘But, my lord, I,’ &c. δέ almost implies an interruption. Cf. Hom. *Il.* I. 282, Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος, where Nestor, after haranguing Achilles, suddenly turns to Agamemnon. See 32. 1, n.

οἱ γάρ με] See I. 4, and compare ἐν γὰρ σε τῇ νυκτὶ, VI. 69. 7; οἱ με φίλοι προδιδοῦσιν, Theogn. 575.

ἐδόκεον γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδεώτατος. οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον, οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον εἶχε οὐδένα, -ἐς δ' ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἰμὶ, ὅδε τοι πάρειμι."

- 116 Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσῆϊε ἀνάγνωσις αὐτοῦ· καὶ οἱ ὅ τε χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπόκρισις ἐλευθερωτέρῃ εἶναι· ὅ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοις ἐπὶ χρόνον ἄφθογγος ἦν. μόγις δὲ δὴ 2 κοτε ἀνενευχθεὶς εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μῦνον λαβὼν βασανίσῃ· "Ἀρτέμβαρεις, ἐγὼ 3 ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι." Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει· τὸν δὲ Κῦρον 4 ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ 5 δὲ ὑπελέλειπτο ὁ βουκόλος μῦνος, μουνωθέντα τάδε αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα, καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑωυτῷ. Ἀστυάγης δέ μιν οὐκ εὔ 6 βουλευέσθαι ἔφη, ἐπιθυμέοντα ἐς ἀνάγκας μεγάλας ἀπικνέ-

§ 4. ἐς δ'] 'And so at last.' See 158. 3, note.

§δε] So three MSS. Cf. III. 8. If ὦδε be adopted, it prob. should have a local signification: cf. παρῆναι ἐς κοῖτον (9. 4), ἐπὶ δεῖπνον (118. 3).

CH. 116. § 1. ἐλευθερωτέρῃ] Supply ἡ κατὰ δούλου παῖδα. Bähr (2nd ed.) adopts the correction ἐλευθερωτέρῃ unnecessarily, since ἐλευθέρῃ ὑπόκρισις may be exactly paralleled by ἐλευθέρως εἰπεῖν, VIII. 73. 5.

§ 2. δὴ κοτε] 'At last.' This meaning seems to be derived from such phrases as τί (δὴ) ποτε; πῶς (δὴ) ποτε; = *quid tandem?* The indefiniteness of ποτε implies a feeling of impatience, and this feeling of impatience is most strongly manifested at the moment when the delay is terminated. So we have ἐκκαλυπτε νῦν ποθ' (now at last) ἡμῶν οὐστυνας λέγεις λόγους, Eur. *Iph. A.* 872; εὐχεται οὐλομέναν νοῦσον διατλήσας ποτὲ οἶκον ἰδεῖν, Pind. *Pylh.*

4. 522.

§ 4. πέμπει] Hom. *Od.* xv. 74. χρῆ ξείνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν. Cf. πομποῦς below, ch. 121.

§ 5. μουνωθέντα τάδε] This is the reading of most MSS. (Bähr), and μουνωθέντα is used in the same sense, VI. 75. 3. Krüg. and Ab. prefer μουνόθεν τάδε (so one MS.), comparing οἴθεν οἶος, Hom. *Il.* VII. 39. But Stein's argument is prob. sound, that if Hdt. had wished to adopt this mode of expression, he would have used the actual Homeric form. For the repetition of μῦνος, cf. μῦνοι Ἑλλήνων δὴ μουνομαχήσαντες τῷ Πέρσῃ, IX. 27. 7; ἴσα πρὸς ἴσα, I. 2. 3; 'solus te solum volo,' Plaut. *Capt.* III. 4. 70 (St.).

§ 6. ἐπιθυμέοντα] Used ironically: 'it was clear he wished.'

ἀνάγκας] 'Angustias' Schw. Below τὰς ἀνάγκας is used of the actual instrument of torture, as is implied

εσθαι· ἅμα τε λέγων ταῦτα ἐσήμαινε τοῖσι δορυφόροισι λαμβάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ 7 ἔφαινε τὸν ἔοντα λόγον. ἀρχόμενος δὴ ἀπ' ἀρχῆς διεξήϊε τῇ 8 ἀληθείῃ χρεώμενος· καὶ κατεβαίνει ἐς λιτάς τε καὶ συγγνώμην 117 ἐωυτῷ κελεύων ἔχειν αὐτόν. Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφήναντος λόγον ἤδη καὶ ἐλάσσω ἐποιέετο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὥς δέ οἱ παρῆν ὁ Ἀρπαγος, εἵρετό μιν ὁ Ἀστυάγης· “Ἀρπαγε, τέω δὴ μόρῳ τὸν παῖδα κατεχρήσαο, τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ Ἀρπαγος, ὥς εἶδε τὸν βουκόλον ἔνδον ἔοντα, οὐ 1 τρέπεται ἐπὶ ψευδέα ὁδὸν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, ἀλλὰ λέγει τάδε· “ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ παιδίον, ἐβούλευον σκοπῶν ὅπως σοί τε ποιήσω κατὰ νόον, καὶ ἐγὼ πρὸς σέ γινόμενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοι εἶην αὐθέντης. ποιέω δὴ ὧδε. καλέσας τὸν 3

by ἀγόμενος (sc. ὑπὸ τῶν δορυφόρων). St. compares ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας, Aesch. *Prom.* 108.

§ 8. κατέβαινε] *Not* to be compared with 'preces descendere in omnes,' Virg. *Aen.* v. 782. See note, 90. 5. We have the construction with ἐς, III. 75. 2, elsewhere the participle, —here both.

CH. 117. § 1. ἤδη] This refers to τὴν ἀληθείην ἐκφήναντος. The simultaneous occurrence of the two actions almost implies a notion of cause and effect (cf. 207. 5). So Aristot. uses ἤδη in the sense of *ipso facto*: *Eth.* VI. (9) 3, ὥρισται ἤδη πᾶν οὐ δόξα ἐστίν, 'that which is the subject of an opinion has been already decided,' i. e. by the mere fact that an opinion has been formed on it. Translate: 'no longer made so much account of him' (as of Harpagus).

καὶ μεγάλως] Cf. καὶ τὸ κάρτα, 71. 2; καὶ τὸ παράπαν, 75. 6; καὶ πάγχυ, VI. 112. 2. These may be explained by supposing καὶ to couple the verbal notion to the verbal notion + the adverb:—'blamed, ay and

greatly blamed:' or by supposing a reference to some standard:—'not merely a little, but also (even) greatly.' καὶ thus merely emphasizes. So with numerals, καὶ πεντακισχιλίων, = 'quite as much as,' 194. 5; with comparatives, καὶ μᾶλλον τι, '(not merely as much as, but) even more than,' 98. 7 (cf. καὶ ἐλάσσω, above); καὶ ἀμφοτέρω, 'both (not merely one),' 74. 4; καὶ πάλαι, '(not merely of late, but) long ago,' 127. 1.

§ 2. ποιήσω] Prob. the future indicative, since the 1st aor. subj. is rarely used after ὅπως, in order to avoid confusion (Madv. *G. S.* 123. r. 1). By thus repeating as it were almost the exact words of his deliberation, the speaker puts prominently forward as his direct and principal motive the performance at any cost of the king's commands, while the avoidance of the guilt of homicide, a more selfish end, is by the use of the opt. (εἶην) represented as a more remote object at the time of action.

αὐθέντης] 'Slayer of kindred.' The use of αὐθέντης instead of φο-

βουκόλου τόνδε, παραδίδωμι τὸ παιδίον, φὰς σέ τε εἶναι τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε, οὐκ ἔφην δόμην· σὺ γὰρ ἐνετέλλεο οὕτω. - παραδίδωμι μέντοι τῷδε 4 κατὰ τάδε, ἐντειλάμενος θεῖναι. μιν ἐς ἐρήμον οὖρος, καὶ παραμένοντα φυλάσσειν ἄχρι οὗ τελευτήσῃ, ἀπειλήσας παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτελέα ποιήσῃ. ἐπεὶ τε δὲ ποιή- 5 σαντος τούτου τὰ κελευόμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους, καὶ εἶδον δι' ἐκείνων, καὶ ἔθαψά μιν. οὕτως ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιοῦτῳ μὶν ἔχρησατο ὁ παῖς.”

118 “Ἀρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον. Ἀστυάγης δὲ 1 κρύπτων τὸν οἶ ἐνείχε χόλον διὰ τὸ γεγονὸς, πρῶτα μὲν, κατὰπερ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγγέετο τῷ Ἀρπάγῳ· μετὰ δὲ, ὥς οἱ ἐπαλλιλλόγητο, κατέβαινε λέγων, ὥς περίεστί τε ὁ παῖς, καὶ τὸ γεγονὸς ἔχει καλῶς. “Τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων, ἐς τὸν παῖδα 2

νεύς implies a reference to the relationship between Harpagus and Cyrus (108. 5; 109. 3). So αὐθ. *δμαιμος φόνος*, Aesch. *Eum.* 212: of the murder of a blood-relation. Compare the use of *αὐτόκτονος*, *αὐτοκτονέω*, by the dramatists.

§ 3. *φὰς σέ τε*] ‘For σέ τε φὰς, cf. *νῦν*, *ἔφη τε* for *νῦν τε*, *ἔφη*, 125. 3.’ Kr. On this view *τε* either belongs to the whole sentence, and is irregularly answered by *καὶ λέγων* (Bähr), or (possibly) couples *φὰς* to *καλέσας*. From a comparison of 110. 5, we should have expected a second clause, *καὶ σε διαχρήσεσθαι εἰπεῖν αὐτὸν ὀλέθρῳ τῷ κακίστῳ ἢν μὴ ἀποκτείνῃς αὐτό*, and Stein’s explanation is that Harpagus had meant to add something of the kind, when he remembered that these threats, uttered as coming from the king, were untrue. But this is to attribute too much elaborateness and dramatic by-play to Hdt.’s speeches.

§ 4. *μέντοι*] merely resumes without any notion of opposition. Hom. *Od.* II. 292, *εἰσι δὲ νῆες... τῶν μέντοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη*.

κατὰ τάδε] either anticipates *ἐντειλάμενος*, ‘in the following way viz.’—cf. *κατὰ τοῦτο διεφθείροντο* (= οὕτως), VI. 44. 5—or (more prob.) = ‘in accordance with these commands.’ Cf. *τάδε ἐπιτελέα*, below.

CH. 118. § 1. *ἐνείχε*] All the MSS. read *ἐνείχεε*, which would imply a form *ἐνεχέω*. Similarly some MSS. have *συμβαλλεόμενος*, 68. 4; *ὑπερβαλλέεσθαι*, III. 76. 3; *ἐσινέοντο*, V. 81. 3. But no other instance of *ἐνεχέω* occurs in Hdt. (Kr.). *ἐνείχε* = *ἐνδον εἶχε*. St.

§ 2. *ἔφη λέγων*] The second word is not altogether redundant, since the phrase is never used, except where some part of the speech has been already quoted (*ἔλεγε φὰς*, 122. 2, is different). Translate therefore ‘went on to say.’ Here there is a special point in the expression, because *κατέβαινε* (above) would naturally have implied the conclusion of the speech (90. 5, n.). Generally *ἔφη λέγων* implies a transition from *oratio obliqua* to *recta*: cf. however II. 172. 6.

τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιεύμην. ὥς ὢν τῆς τύχης εὖ μετεστεώσης, 3 τοῦτο μὲν τὸν σεωντοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα, τοῦτο δὲ, (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν τοῖσι θεῶν τιμῇ αὕτη προσκέεται,) πάρισθί μοι ἐπὶ δεῖπνον.”

119 Ἄρπαγος μὲν, ὥς ἤκουσε ταῦτα, προσκυνήσας καὶ μεγάλα 1 ποιησάμενος ὅτι τε ἡ ἁμαρτὰς οἱ ἐς δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχῃσι χρηστῇσι ἐπὶ δεῖπνον κέκλητο, ἥϊε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην, ἣν γάρ οἱ παῖς εἰς μῦνος, ἔτεα 2 τρία καὶ δέκα κου μάλιστα γεγονὼς, τοῦτον ἐκπέμπει, ἵεναι τε κελεύων ἐς Ἀστυάγεος καὶ ποιέειν ὅ τι ἂν ἐκείνος κελεύῃ. αὐτὸς δὲ περιχαρὴς ὢν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὥς οἱ ἀπίκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν, 3 καὶ κατὰ μέλεα διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἔψησε τῶν κρεῶν. εὐτυχτα δὲ ποιησάμενος εἶχε ἐτοῖμα. ἐπεὶ τε δὲ, 4 τῆς ὥρης γινομένης τοῦ δεῖπνου, παρῆσαν οἳ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἄρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰλλα πάντα ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς δὲ τῷ Ἀρπάγῳ ἐδόκεε ἄλλις 5 ἔχειν τῆς βορῆς, Ἀστυάγης εἶρετό μιν, εἰ ἡσθήη τι τῇ θοίνῃ φαμένου δὲ Ἀρπάγου καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας Ἄρπαγον δὲ ἐκέλευον προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος 6

§ 3. τοῦτο μὲν...τοῦτο δὲ] See 30. 8.

σῶστρα] Cf. ψυχῆς κόμιστρα, Aesch. Ag. 965.

CH. 119. § 1. ἐς δέον κ.τ.λ.] ‘Had served his turn well (186. 7), and that good luck would follow his being bidden to the banquet.’

§ 2. περιχαρὴς κ.τ.λ.] Compare the story of Haman, *Esther*, v. 9—12.

§ 4. ἄκρων] χεῖρ and ποῦς often = leg and arm. Cf. ἀποταμόντα ἐν τῷ ὤμῳ τὴν χεῖρα, II. 121. 30; ἐκ

κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας ἄκρους, Hom. II. XVI. 640; νύξε δὲ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν, II. XI. 252.

§ 5. θοίνῃ] denotes a grand banquet, and so increases the irony of the question. Cf. IX. 82. 3, where it is used of the Persian and Spartan dinners served up to Pausanias after the battle of Plataea.

καὶ κάρτα] ‘Aye, very much:’

117. 1, n.

προσέκειτο] = προσετέτακτο.

προστάντες] 86. 3, n.

δὲ ὁ Ἄρπαγος, καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ οὔτε ἐξεπλάγη, ἐντὸς τε ἑωυτοῦ γίνεται. εἶρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκοι ὅτε θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν εἶναι πᾶν τὸ ἂν βασιλεὺς ἔρδῃ. τούτοισι δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦε ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὡς ἐγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα.

120 Ἄρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ περὶ βουλευῶν ἐκάλεε τοὺς αὐτοὺς τῶν μάγων οὐ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικομένους δὲ εἶρετο ὁ Ἀστυάγης, τῇ ἔκριναν οἱ τὴν ὄψιν· οἱ δὲ κατὰ ταῦτα εἶπαν, λέγοντες ὡς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. Ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε· “Ἔστι τε ὁ παῖς καὶ περίεστι· καὶ μιν ἐπ’ ἀγροῦ διαιτώμενον οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας. καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα διατάξας εἶχε. καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;” Εἶπαν οἱ μάγοι· “Εἰ μὲν περίεστί τε καὶ ἐβασίλευσε ὁ παῖς

§ 6. ἐντὸς τε ἑωυτοῦ] ‘Contained himself,’ ‘refrained himself.’ For οὔτε...τε, cf. 63. 3.

§ 7. βασιλεὺς] Not ‘a king,’ but ‘the king.’ βασι. without the article was the common expression for the king of Persia after the Persian war: cf. 188. 2; 192. 3; VII. 138. 1; 146. 2; 174. 1: and Hdt. writing after the war seems to apply the same phrase to the earlier kings. So of the king of Egypt, II. 162. 5.

ἔμελλε] ‘Would naturally.’ μέλλω often introduces an *a priori* argument, i. e. an inference not actually warranted by experience. Cf. II. 150. 7, n.

CH. 120. § 1. δίκην ταύτην] ‘This as a penalty.’ The art. is omitted because δίκην is pred. Cf. II. 116. 1.

ταύτῃ] In the way described above, 108. 4. Cf. οὕτω, II. 1.

χρῆν] Cf. 8. 3.

ἐπέζωσε] ἐπ- as in ἐπιβίω, Thuc. II. 65. 6.

§ 2. ἔστι...περίεστι] ‘Alive and not dead,’ ‘alive and well.’ The repetition may be illustrated by the instances given, II. 172. 2, n. Cf. περιούσι τε καὶ ζῶουσι, III. 80. 8; ἥ που ζῶει τε καὶ ἔστιν, Hom. Od. XXIV. 263.

§ 3. οἱ ἀλ. λόγ. β.] ‘They who are truly accounted kings.’ So τῷ ἐκείνων λόγῳ, ‘as they accounted the matter,’ on their view, VIII. 6. 2.

ἐτελέωσε ποιήσας] = τελέως ἐποίησε acc. to Schw. But τελεοῦν = ‘to confirm in an office,’ III. 86. 3. So here we may get the more definite meaning: ‘appointed and confirmed his appointments in all respects like a real king.’

διατάξας εἶχε] ‘Was holding at his orders’ (27. 4, n.).

μὴ ἐκ προνοίης τινὸς, θάρσει τε τούτου εἵνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ γὰρ καὶ τῶν λογίων ἡμῖν ἔνια κεχώρηκε· καὶ τὰ γε τῶν ὀνειράτων ἐχόμενα τελέως ἐς ἀσθενὲς ἔρχεται.” Ἀμείβεται Ἀστυάγης 5 τοῖσδε· “Καὶ αὐτὸς, ὦ μάγοι, ταύτη πλείστος γνώμην εἰμὶ, βασιλέος οὐνομασθέντος τοῦ παιδὸς, ἐξήκειν τε τὸν ὄνειρον, καὶ μοι τὸν παῖδα τοῦτον εἶναι δεινὸν οὐδὲν ἔτι. ὅμως μὲν 6 γε τοι συμβουλευσάτέ μοι, εὖ περισκεψάμενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν.” Εἶπαν πρὸς 7 ταῦτα οἱ μάγοι· “ὦ βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν τὴν σὴν. κείνως μὲν γὰρ ἄλλοτριούται, ἐς τὸν παῖδα τοῦτον περιιούσα, ἔοντα Πέρσῃν· καὶ ἡμεῖς, ἔοντες Μῆδοι, δουλούμεθά τε καὶ λόγου οὐδενὸς γινόμεθα πρὸς Περσέων, ἔοντες ξεῖνοι· σέο δ' ἐνεστεῶτος βασι- 8 λέος, ἔοντος πολήτew, καὶ ἄρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν. οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς σῆς ἀρχῆς προοπτέον ἐστί. καὶ νῦν εἰ φοβερόν τι ὠρέομεν, 9 πᾶν ἄν σοι προεφράζομεν· νῦν δὲ ἀποσκήψαντος τοῦ ἐνυπνίου

§ 4. παρὰ σμικρὰ] ‘παρὰ here simply=πρὸς or ἐς. Cf. ἐς ἀσθενὲς below.’ Bähr. But Krüg. points out that παρὰ in this sense is only used with persons, and that here consequently there must be a notion of comparison involved. Translate ‘turn out as of little moment.’

τὰ...τῶν ὄν. ἐχ.] ‘All that has to do with dreams,’ a phrase which merely implies that the *whole* of the class is intended. Cf. 193. 6; II. 77. 8. We should have expected ἔνια to have been repeated in this clause as well.

τελέως] Schw., as if with ἀσθενὲς, ‘to an utterly weak accomplishment.’ But this loses the connection with τέλος. It seems here to mean either (1) in the end, at last, or (2) up to the end, first and last. Cf. Aesch. *Eum.* 320, παραγιγνόμεναι πράκτορες αἵματος | αὐτῷ τελέως ἐφάνημεν, where τελέως acc. to one view=*usque ad finem, non desistentes*, acc. to another refers to χεῖρας φονίας ἐπικρύπτει (v.

317), and =at last.

§ 6. μὲν γε τοι] The order may be explained by the fact that both γε and μέντοι ‘severally claim the second place in the sentence’ (see Madv. *G. S.* 254). Thus we have ὅμως γε μέντοι, Ar. *Ran.* 61, but οὐ μέντοι γε, Plat. *Rep.* 329 E. Here the place is divided between the two, since μέντοι has hardly become one word in Hdt.’s time, and μέν takes precedence of γε, as at IV. 48. 3.

§ 7. κείνως] =μὴ κατορθουμένην.

Μῆδοι] Ch. 101.

Ξεῖνοι] =foreigners. Cf. 65. 3, note. The word seems a strong one to use here, but prob. refers to the fact that the Magian and the Persian religions were distinct. The apprehensions of the Magi were justified by the Magophonia (see III. 79).

§ 8. ἐνεστεῶτος] Sc. ἐν τῇ ἀρχῇ. Kr. Notice the Greek colouring of πολήτew.

τὸ μέρος] ‘Our fair share!’ cf. II. 173. 6.

ἐς φλαῦρον, αὐτοί τε θαρσέομεν καὶ σοὶ ἕτερα τοιαῦτα παρα-
 κελευόμεθα· τὸν δὲ παῖδα τοῦτον ἐξ ὀφθαλμῶν ἀποπέμφαι
 121 ἐς Πέρσας τε καὶ τοὺς γειναμένους.” Ἀκούσας ταῦτα ὁ
 Ἀστυάγης ἐχάρη τε καὶ καλέσας τὸν Κῦρον ἔλεγε οἱ τάδε·
 “ὦ παῖ, σὲ γὰρ ἐγὼ δι’ ὄψιν ὀνείρου οὐ τελέην ἡδίκεον, τῇ
 σεωντοῦ δὲ μοίρῃ περίεις· νῦν ὦν ἴθι χαίρων ἐς Πέρσας,
 πομποὺς δ’ ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ πατέρα τε καὶ
 μητέρα εὐρήσεις οὐ κατὰ Μιτραδάτην· τε τὸν βουκόλου καὶ
 τὴν γυναῖκα αὐτοῦ.” ✕

122 Ταῦτα εἶπας ὁ Ἀστυάγης, ἀποπέμπει τὸν Κῦρον. νοστή-
 σαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία ἐδέξαντο οἱ γεινά-
 μενοι· καὶ δεξάμενοι, ὡς ἐπύθοντο, μεγάλως ἀσπάζοντο, οἷα
 δὴ ἐπιστάμενοι αὐτίκα τότε τελευτῆσαι· ἱστόρεόν τε ὅτεφ
 τρόπῳ περιγένοιτο. ὁ δὲ σφι ἔλεγε, φὰς πρὸ τοῦ μὲν οὐκ
 εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλείστον, κατ’ ὁδὸν δὲ πυθέσθαι
 πᾶσαν τὴν ἑωντοῦ πάθην. ἐπίστασθαι μὲν γὰρ, ὡς βου-
 κόλου τοῦ Ἀστυάγεος εἴη παῖς, ἀπὸ δὲ τῆς κείθεν ὁδοῦ τὸν
 πάντα λόγον τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ ἔλεγε 3
 ὑπὸ τῆς τοῦ βουκόλου γυναικός. ἥϊέ τε ταύτην αἰνέων διὰ
 παντός, ἣν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ. οἱ δὲ τοκέες

§ 9. ἕτερα τοιαῦτα] i. e. θαρσεῖν.
 Cf. 207. 3.

CH. 121. ἐκεῖ] For ἐκείσε. So
 often in Hdt.

κατὰ] Cf. 98. 8; Plat. *Apol.* i,
 ὁμολογήην ἂν ἐγωγε οὐ κατὰ τούτους
 εἶναι ῥήτωρ, ‘not an orator of their
 sort.’

CH. 122. § 1. ἐπιστάμενοι]
 ‘Feeling sure.’ Used, like ἐπί-
 στασθαι below, of inaccurate know-
 ledge: virtually=δοξάζειν. Cf. ἐπι-
 στέατο δόξῃ, VIII. 132. 3.

§ 2. ἔλεγε φὰς] ‘Told them
 (how he had escaped) adding.’ v.
 50. 2, χρεὸν γάρ μιν μὴ λέγειν τὸ ἐόν,
 λέγει δ’ ὦν (sc. τὸ ἐόν) τριῶν μηνῶν
 φὰς εἶναι τὴν ἄνοδον.

§ 3. ἥϊε...αἰνέων] From the
 analogy of ἐρχομαι ἐρέων (5. 5); ἐρ-
 χομαι φράσων (194. 1); ἥϊα λέξων,
 IV. 82. 3 Stein concludes that
 αἰνέων here is the fut. part., compar-

ing the use of αἰρέει in a future
 sense, v. 43. 2; VI. 82. 3. But
 there clearly is a reason for the
 use of the future, where Hdt. is
 using the phrase about his own in-
 tentions, which does not exist in the
 present passage. Thus τὸν κατ’
 ἀρχὰς ἥϊα λέξων λόγον (IV. 82. 3; v.
 62. 1)=the story which I was going
 to tell originally (before the digres-
 sion), whereas ἥϊε αἰνέων here must
 mean ‘he continually went about
 praising,’ not ‘he was going about
 to praise.’

τὰ πάντα] ‘Omne sermonum ar-
 gumentum erat ei Cyno’ Herm. (*ad*
Viger. 95), i. e. he could talk of
 nothing else. Without the article
 the meaning would be different; e.g.
 in the phrase πάντα δὴ ἦν ἐν τοῖσι
 Βαβυλωνίοισι Ζώπυρος (III. 157. 6)
 πάντα is merely a rhetorical superla-
 tive, =Ζ. was a great man. Thus

123 παραλαβόντες τὸ οὖνομα τοῦτο, ἵνα θειοτέρως δοκῇ τοῖσι Πέρσῃσι περιεῖναι σφι ὁ παῖς, κατέβαλλον φάτιν ὡς ἐκκέιμενον Κῦρον κύων ἐξέθρεψε. ἐνθεῦτεν μὲν ἡ φάτις αὕτη κεχώρηκε. Κύρῳ δὲ ἀνδρευμένῳ καὶ ἔοντι τῶν ἡλίκων 1 ἀνδρειοτάτῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἄρπαγος δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμέων. ἀπ' ἐωυτοῦ 2 γὰρ, ἔοντος ιδιώτεω, οὐκ ἐνώρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα· Κῦρον δὲ ὀρέων ἐπιτρεφόμενον, ἐποιέετο σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιούμενος. πρὸ δ' ἔτι 3 τούτου τάδε οἱ κατέργαστο· ἔοντος τοῦ Ἀστυάγεος πικροῦ ἐς τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ Ἄρπαγος τῶν πρώτων Μήδων, ἀνέπειθε ὡς χρή Κῦρον προστησαμένους, τὸν Ἀστυάγεα παῦσαι τῆς βασιληΐης. κατεργασμένου δέ 4 οἱ τούτου, καὶ ἔοντος ἐτοίμου, οὕτω δὴ τῷ Κύρῳ διαιτωμένῳ ἐν Πέρσῃσι βουλούμενος ὁ Ἄρπαγος δηλῶσαι τὴν ἐωυτοῦ γνώμην, ἄλλως μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων ὁ δὲ ἐπιτεχνᾷται τοιόνδε. λαγὸν μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας, ὡς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας τὰ οἱ ἐδόκεε. ἀπορ- 5

if we were to read πάντα in the present passage, the meaning would become 'verbis (non item animo) carissima erat Cyno.' Herm.

θειοτέρως] So μεζόνως, II. 49. 3; ἐνδεεστερώς, Plat. *Phaed.* 74. 3; μειόνως, Soph. *O. C.* 104; βελτιόνως, Plat. *Rep.* 484; ἐχθιόνως, Xen. *Symp.* IV. 3.

κατέβαλλον] 'Spread abroad:' prob. a metaphor from sowing seed.

CH. 123. § 1. τῶν ἡλίκων κ.τ.λ.] So in Xenophon's historical romance, Cyrus πάντων τῶν ἡλίκων διαφέρων ἐφαίνετο. *Cyrop.* I. 3. 1.

προσέκειτο] Abicht takes this with the part., 'sent gift upon gift,' προσκείσθαι ποιῶν τι meaning 'to do a thing urgently' (cf. Thuc. VIII. 52, θεραπεύων προσέκειτο). But in the other passages in which the word is used by Hdt. (see Schw. *Lex.*) it seems to have a dative depending directly on it. Translate therefore: 'sought to cleave to Cyrus.'

§ 2. ἐπιτρεφόμενον] ἐπι- = growing up as a successor to Astyages. Cf. ἐπιτραφέντων, II. 121. 4; ἐπιγενόμενοι, II. 49. 3.

§ 3. πρὸ δ' ἔτι τούτου] So πρὸς ἐτι τοῦτοις, 64. 2; ἐξ ἐτι τοῦ, 8τε, Hom. *Il.* IX. 106.

§ 4. τούτου] = τούτων (sc. τῶν Μήδων). Cf. ἐτοίμου τοῦ γε ἐνθάδε ἔοντος, 124. 7; 97. 1, note. For the passive sense of κατεργ. (= work upon, persuade), cf. 207. 8, n.

φυλασσομένων] Compare the description of the 'royal' road from Sardis to Susa (V. 52), where φυλακτήρια are mentioned at the bridges and passes. Hdt. is talking as if these existed in the days of Astyages. Cf. 188. 2, n.

ὁ δέ] See 107. 4.

ὡς δὲ εἶχε] As if ἐδάς had been added (Kr.), δέ introducing an opposition to οὐδέν.

§ 5. ἀπορράψας] ἀπο- = 'back again,' as in ἀποδιδόναι.

ράψας δὲ τοῦ λαγοῦ τὴν γαστέρα καὶ δίκτυα δούς, ἅτε
 θηρευτῇ, τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς
 Πέρσας, ἐντειλάμενός οἱ ἀπὸ γλώσσης διδόντα τὸν λαγὸν
 Κύρῳ ἐπειπεῖν, αὐτοχειρὶ μιν διελεῖν, καὶ μηδένα οἱ ταῦτα
 124 ποιεῖντι παρεῖναι. Ταῦτα δὲ δὴ ὦν ἐπιτελέα ἐγίνετο· καὶ ὁ
 1 Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὐρὼν δὲ ἐν αὐτῷ
 τὸ βιβλίον ἐνεὸν, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε 2
 τάδε· “Ω παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορέωσι· οὐ γὰρ ἄν
 κοτε ἐς τοσούτον τύχης ἀπείκευ· σὺ νῦν Ἀστυάγεα τὸν 3
 σεωυτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην
 τέθηκας, τὸ δὲ κατὰ θεοὺς τε καὶ ἐμὲ περίεις. τὰ σε καὶ 4
 πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὡς
 ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ
 ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν ἦν βούλῃ ἐμοὶ 5
 πείθεσθαι, τῆσπερ Ἀστυάγης ἄρχει χώρας, ταύτης ἀπάσης
 ἄρξεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι, στρατηλάτεις 6
 ἐπὶ Μήδους· καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ
 στρατηγὸς ἀντὶα σεῦ, ἔστι τοι τὰ σὺ βούλει, ἦν τε τῶν τις
 δοκίμων ἄλλος Μήδων. πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ’ 7
 ἐκείνου, καὶ γενόμενοι πρὸς σέο, Ἀστυάγεα καταϊρέειν πει-
 ρήσονται· ὡς ὦν ἐτοίμου τοῦ γε ἐνθάδε ἐόντος, ποίεις ταῦτα,
 καὶ ποίεις κατὰ τάχος.”

ἀπὸ γλώσσης] With ἐπειπεῖν. Cf. ὡς ἀπ’ ὀμμάτων, ‘to judge by the eye,’ Soph. O. C. 15.

CH. 124. § 1. ἐπελέγετο] ‘Read,’ lit. ‘pondered over’ the meaning contained in the characters. So the Attic ἀναγιγνώσκω lit. denotes the ‘recognition’ of the writer’s meaning (St.).

§ 2. σὲ γὰρ] γὰρ gives a reason for τίσαι. See 8. 2, n.

§ 3. σὺ νῦν] Krüg. reads νυν, comparing the common use of ὦν after the anticipatory γάρ (cf. δῆ, 129. 3, n.). But (1) we constantly find the anticipated clause introduced without any resuming particle, (2) where ὦν is used, we frequently have νῦν as well (30. 5; 121. 1), and (3) there is force in νῦν, = *now* is

the time of vengeance (123, 1—3) for deeds of which you have long ago heard (καὶ πάλαι). The occurrence of σὺ νυν below, § 5 (Bähr reads νῦν there as well), does not prove that νῦν is wrong here.

φονέα] Cf. 45. 4.

τὸ δὲ] ‘The expression originates in the omission of a sentence merely intimated by τό (e.g. τὸ δὲ ὥδε ἔχει),’ Madv. (G. S. 118. r. 7). So far as Hdt. is concerned, compare (1) the use of τοῦτο μὲν—τοῦτο δέ (30. 8), (2) the pleonastic use of the personal pronoun with δέ (107. 4). Cf. VII. 158. 2, τὸ δὲ κατ’ ὑμέας, τὰδε ἅπαντα ὑπὸ βαρβάρουσι νέμεται, ‘si per vos stetisset, haec omnia in barbarorum forent potestate’ (Schw.).

§ 7. πρὸς σέο] Cf. 75. 2.

- 125 Ἀκούσας ταῦτα ὁ Κῦρος ἐφρόντιζε ὅτεω τρόπῳ σοφωτάτῳ 1
 Πέρσας ἀναπείσει ἀπίστασθαι. φροντίζων δὲ εὗρισκέ τε
 ταῦτα καιριώτατα εἶναι καὶ ἐποίηε δὴ ταῦτα· γράψας ἐς 2
 βιβλίον τὰ ἐβούλετο, ἀλίην τῶν Περσέων ἐποιήσατο· μετὰ
 δὲ ἀναπτύξας τὸ βιβλίον καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγεά
 μιν στρατηγὸν Περσέων ἀποδεικνύναι. “Νῦν,” ἔφη τε 3
 λέγων, “ὦ Πέρσαι, προαγορεύω ὑμῖν, παρεῖναι ἕκαστον
 ἔχοντα δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσε. Ἔστι 4
 δὲ Περσέων συχνὰ γένεα· καὶ τὰ μὲν αὐτῶν ὁ Κῦρος συνάλισε,
 καὶ ἀνέπεισε ἀπίστασθαι ἀπὸ Μήδων, ἔστι δὲ τάδε, ἐξ ὧν
 ὅλλοι πάντες ἀρτέαται Πέρσαι· Πασαργάδαι, Μαράφιοι,
 Μάσπιοι. τούτων Πασαργάδαι εἰσὶ ἄριστοι· ἐν τοῖσι καὶ 5
 Ἀχαιμενίδαι εἰσὶ φρήτρη, ἔνθεν οἱ βασιλέες οἱ Περσεῖδαι
 γεγόνασι. ἄλλοι δὲ Πέρσαι εἰσὶ οἷδε· Πανθιαλαῖοι, Δηρου- 6
 σιαῖοι, Γερμάνιοι· οὗτοι μὲν πάντες ἀροτῆρές εἰσι. οἱ δὲ
 126 ἄλλοι νομάδες· Δάοι, Μάρδοι, Δροπικοὶ, Σαγάρτιοι. Ὅς
 δὲ παρῆσαν ἅπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ

CH. 125. § 1. ταῦτα] Above, ch. 101, note.

§ 3. ἔφη τε λέγων] See note, 117. 3: 118, 2. τε prob. is part of what Cyrus says: ‘and now.’ Cf. νῦν τε, 37. 3; καὶ νῦν, 120. 3.

§ 4. γένεα] Below, § 5, we have a φρήτρη mentioned as a subdivision of the γένος. Hence Hdt. is not using these terms in the exact sense in which they were applied at Athens, where the γένος (*gens*) was a subdivision of the φρατρία (*curia*), and this latter a subdivision of the φυλή (*tribus*). In the present passage γένεα may be translated ‘clans,’ and φρήτρη ‘family.’

τὰ μὲν αὐτῶν] Opposed to ἄλλοι δέ, § 6. τὰ here is prob. the relative, and its antecedent τάδε is introduced by the apodotic δέ (112. 3, n.). Later writers mention a town Pasargadae (214. 6, n.).

§ 5. ἄριστοι.] ‘Graecorum more, qui genere praestantes et nobiles s. optimates sic appellare solebant.’ Bähr. More prob. here it simply

= ‘bravest,’ as often in Hdt. The three clans first mentioned would seem to be the warrior-class (as opposed to the ἀροτῆρες and νομάδες below), and of these the Pasargadae are the bravest. For the Achae-menidae, see III. 65. 10; VII. 11. 3. Compare the words of Darius on the Behistun Inscription (Sir H. Rawlinson’s trans., col. 1):—‘On that account (owing to our descent from Achaemenes) we have been called Achaemenians; from antiquity we have descended (?); from antiquity our family have been kings.’ (Behistun is on the western frontier of ancient Media. The inscription is engraved at a height of 300 feet from the base of a precipitous rock. It is trilingual (in ancient Persian, Babylonian, and a Tatar dialect) and is thought to have been executed in the 5th year of Darius, B. C. 516. Rawlinson.)

Περσεῖδαι] i. e. descendants of Perses, the son of Perseus (VII. 61. 4).

Κῦρος (ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα σταδίους ἢ εἴκοσι πάντη) τοῦτον σφι τὸν χῶρον προεῖπε ἐξημερῶσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν 2 Περσέων τὸν προκείμενον ἄεθλον, δευτέρᾳ σφι προεῖπε, ἐς τὴν ὑστεραίην παρεῖναι λελουμένους. ἐν δὲ τούτῳ τὰ τε 3 αἰπόλια καὶ τὰς ποιμένας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσσας ἐς τὸν τόπον, ἔθυε καὶ παρεσκεύαζε ὡς δεξιόμενος τῶν Περσέων τὸν στρατὸν, πρὸς δὲ οἶνω τε καὶ σιτίοις ὡς ἐπιτηδεωτάτοις. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς 4 Πέρσας κατακλίνας ἐς λειμῶνα εὐώχῃ. ἐπεὶ τε δὲ ἀπὸ δείπνου ἦσαν, εἶρετό σφας ὁ Κῦρος κότερα τὰ τῇ προτεραίῃ εἶχον, ἢ τὰ παρεόντα σφι εἶη αἰρετώτερα. οἱ δὲ ἔφασαν, 5 πολλὸν εἶναι αὐτῶν τὸ μέσον. τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεούσαν πάντα 6 ἀγαθὰ. Παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος παρεγύμνου τὸν πάντα λόγον, λέγων “Ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει. βουλομένοις μὲν ἐμέο πείθεσθαι, ἔστι τάδε τε καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοις δὲ ἐμέο πείθεσθαι, εἰς ὑμῖν πόνοι τῷ χιτίζῳ παραπλήσιοι ἀναρίθμητοι. νῦν ὦν ἐμέο πειθόμενοι, γίνεσθε 7 ἐλεύθεροι. αὐτός τε γὰρ δοκέω θείῃ τύχῃ γεγρονῶς τάδε ἐς

CH. 126. § 1. ὅσον τε] See 14. 8, n. Hom. *Od.* x. 517, βόθρον ὀρύξαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα. πάντη] i. e. the tract to be cleared was square-shaped.

§ 3. ἔθυε] Simply = ‘slew’ without any notion of a sacrifice or burnt offering. Cf. 216. 3.

οἶνω τε] Sc. δεξιόμενος, as if τοῦτοις had been added above.

§ 5. πολλὸν εἶναι κ.τ.λ.] IX. 82. 3. Cf. Eur. *Alc.* 914, πολὺ γὰρ τὸ μέσον, followed by τότε μὲν—νῦν δέ.

σφι.] Krüg. reads σφεῖς. But ἡμέρην is the subj. of ἔχειν and not the accus. of duration. Compare πολλὰ πράγματα ἔχειν τι. The old explanation was that ἔχειν = παρέχειν. But ‘in his locutionibus ἔχειν retinet suam vim, sic ut notet conjunctum quid cum quo esse.

Nulla enim modo fieri potest ut ἔχω idem sit atque παρέχω.’ Herm. *ad Viger.* 184. Cf. παρέχοντες—ἔχοντες, 155. 1. Translate: ‘yesterday contained nothing but evil, as they had found (σφι); to day nothing but good.’

§ 6. παρεγύμνου] παρ- (= ‘side-ways’) implies caution and reserve. Cf. ἐς τοσοῦτο παρεγύμνου, VIII. 19. 2. So παραδηλοῦν, *oblique significare*, to insinuate without actually stating; παραδύναι, to enter side-ways, to slip in.

ἐμέο] The gen. on the analogy of ἀκούειν, ‘to obey.’ 108. 6, n.

§ 7. θεῇ τύχῃ] Either in a general sense, ‘providentially’ (III. 2, n.), or more prob. with γεγρονῶς specially, referring to the popular belief about his birth (θειοτέρως, 122. 3).

χειρας ἄγεσθαι· καὶ ὑμέας ἡγημαὶ ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους, οὔτε τᾶλλα οὔτε τὰ πολέμια. ὥς ὦν ἐχόντων ᾗδε, ἀπίστασθε ἀπ' Ἀστυάγεος τὴν ταχίστην."

- 127 Πέρσαι μὲν νυν προστάτεω ἐπιλαβόμενοι, ἄσμενοι ἔλευ-
 1 θεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ Μήδων ἄρχεσθαι.
 Ἀστυάγης δὲ ὥς ἐπύθετο Κῦρον πρήσσοντα ταῦτα, πέμψας 2
 ἄγγελον, ἐκάλεε αὐτόν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον
 ἀπαγγέλλειν, ὅτι πρότερον ἥξει παρ' ἐκείνῳ ἢ αὐτὸς Ἀστυ-
 3 ἀγης βουλήσεται. ἀκούσας δὲ ταῦτα ὁ Ἀστυάγης Μήδους 3
 τε ὥπλισε πάντας, καὶ στρατηγὸν αὐτῶν ὥστε θεοβλαβῆς
 ἐὼν ἀπέδεξε Ἀρπαγον, λήθην ποιούμενος τὰ μιν ἐόργεε. ὥς 4
 δ' οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσησι συνέμισγον, οἱ
 μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ
 δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλεῖστοι ἐθελοκάκεον
 128 τε καὶ ἔφευγον. Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος 1
 αἰσχροῦς, ὥς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων
 τῷ Κῦρῳ "Ἄλλ' οὐδ' ὥς ὁ Κῦρός γε χαιρήσει." Τοσαῦτα 2
 εἰπας πρῶτον μὲν τῶν μάγων τοὺς ὄνειροπόλους, οἱ μιν ἀνέ-
 γνωσαν μετεῖναι τὸν Κῦρον, τούτους ἀνεσκολόπισε. μετὰ δὲ
 ὥπλισε τοὺς ὑπολειφθέντας τῶν Μήδων ἐν τῷ ἄστει, νέους
 τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους, καὶ συμ- 3
 βαλὼν τοῖσι Πέρσησι, ἐσσώθη· καὶ αὐτὸς τε Ἀστυάγης
 129 ἐξωγρήθη, καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε. Ἔόντι δὲ 1
 αἰχμαλώτῳ τῷ Ἀστυάγῃ προστὰς ὁ Ἀρπαγος, κατέχαιρέ
 τε καὶ κατεκερτόμее, καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα
 ἔπεα, καὶ δὴ καὶ εἶρετό μιν πρὸς τὸ ἐωυτοῦ δεῖπνον, τό μιν

ἐχόντων] ἔχειν impers., as at § 6.

τὴν ταχίστην] 24. 5.

CH. 127. § 1. καὶ πάλαι] 117.

1, n.

§ 3. ὥστε] 8. 2, n.

θεοβλαβῆς] 'Quem deus vult perdere prius dementat.'

τά] = τούτων τά.

§ 4. ὅσοι μὴ] 'Those who had not had the word given them.' Strictly τοῦ λόγου is the secret conference of Harpagus with the Median chiefs (123. 3).

CH. 128. § 1. χαιρήσει] Hom. II. xx. 362, οὐδέ τι' ὦλ' | Τρώων

χαιρήσειν, ὅστις σχεδὸν ἐγχεος ἔλθη (St.).

§ 2. τοσαῦτα] 'No more than this.' Krüg.

τούτους] simply repeats the subst. ἀνεσκολόπισε] ἀνα-, as in ἀνα-σταυρῶ, implies that the body was raised from the ground.

CH. 129. § 1. προστὰς] 86. 3, note.

λέγων...εἶρετο] 8. 2; 85. 2, note. θυμαλγέα] Hom. Od. xxiii. 183, ἢ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες.

πρὸς] = 'referring to,' or 'as compared with.' Harpagus put the

ἐκείνος σαρξὶ τοῦ παιδὸς ἐθοίνησε, ὃ τι εἴη ἢ ἐκείνου δουλο-
σύνη ἀντὶ τῆς βασιληΐης. ὁ δέ μιν προσιδὼν ἀντείρετο, εἰ
ἑωυτοῦ ποιεῖται τὸ Κύρου ἔργον. Ἄρπαγος δὲ ἔφη, αὐτὸς
γὰρ γράψαι, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι. Ἄστυ-
άγης δέ μιν ἀπέφαινε τῷ λόγῳ σκαιότατόν τε καὶ ἀδικώτατον
έόντα πάντων ἀνθρώπων· σκαιότατον μὲν γε, εἰ παρεὼν αὐτῷ
βασιλέα γενέσθαι, εἰ δὴ δι' ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα,
ἄλλῳ περιέθηκε τὸ κράτος· ἀδικώτατον δέ, ὅτι τοῦ δείπνου
εἵνεκεν Μήδους κατεδούλωσε. εἰ γὰρ δὴ δεῖν πάντως περι-
θεῖναι ἄλλῳ τέῳ τὴν βασιληΐην, καὶ μὴ αὐτὸν ἔχειν, δικαι-
ότερον εἶναι Μήδων τέῳ περιβαλεῖν τοῦτο τὸ ἀγαθὸν ἢ
Περσέων. νῦν δὲ Μήδους μὲν, ἀναιτίους τούτου έόντας, 6
δούλους ἀντὶ δεσποτέων γεγονέναι· Περσας δέ, δούλους έόντας
τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότας.

130 Ἄστυάγης μὲν νυν, βασιλεύσας ἐπ' ἔτεα πέντε καὶ 1

question so as to point out that As-
tyages' misfortunes were the result
of that banquet. Compare the ques-
tion of Leotyichides to Demaratus
(VI. 67. 2) ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ
τὸ βασιλεύειν. Krüg. suggests ἐκεῖ
νῦν instead of ἐκείνου, but the latter
brings out the antithesis to ἑωυτοῦ,
above: 'what *he* thought of *his*
bonds, after being a king.'

§ 3. ἑωυτοῦ δὴ] Another read-
ing is πρῆγμα δὴ ἑωυτοῦ, which Bähr
and Krüg. adopt, considering that
δὴ resumes after γάρ (124. 3, note).
The MS. authority is about equal
(Gaisf.), but more force is gained
by taking δὴ with ἑωυτοῦ ('his very
own'): cf. ἑωυτοῦ γε, below.

§ 4. τῷ λόγῳ] Cf. ἀπέφαινον
λόγῳ ὡς οὐκ ἀδικοῖεν, V. 84. 2; ἐδή-
λου λόγῳ ὡς εἴη, VIII. 61. 2; ἀπο-
δείκνυντες λόγῳ, V. 94. 3. In these
passages there is some doubt as to
whether λόγῳ = *oratione* or *ratione*.
Prob. the latter:—'offered (*imperf.*)
arguments to prove.'

εἰ δὴ] 'if really,' 'if as he said.'

αὐτῷ...ἑωυτοῦ] These both refer
to the subject of the dependent clause
(Harpagus), but the former is used
where there is no emphasis on the

pronoun, the latter (as at § 2) where
special emphasis is required. See
86. 6, n.

§ 5. δεῖν] See 24. 11, note.

περιθεῖναι] This may possibly be
a reference to the *tiara*, as the sym-
bol of Persian sovereignty (so Stein:
cf. II. 162. 1). But the expression
also occurs, where this explanation
will not serve: cf. III. 142. 5; Thuc.
VI. 89. 2, ἐμοὶ ἀτιμίαν περιέθετε,
'crowned me with infamy.'

§ 6. τούτου] sc. τοῦ δείπνου.

CH. 130. § 1. πᾶρες ἢ ὅσον]
These words must = 'if we do not
reckon the 28 years of Scythian
dominion' (106. 1). But the form
of expression leaves it doubtful
whether Hdt. has already made the
deduction, or whether he intends
the reader to deduct the sum for
himself. In the former case (trans-
late 'besides') the 28 years will not
be included in the 128, so that the
whole duration of the Median he-
gemony will amount to 156 years:
on the latter alternative (translate
'with the exception of') the dura-
tion of the hegemony will be 128
years, but of this amount Hdt.
implies that 28 years, strictly speak-

τριήκοντα, οὕτω τῆς βασιλεῖης κατεπαύθη· Μῆδοι δὲ ὑπέ-
κυψαν Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς
ἄνω Ἀλυος ποταμοῦ Ἀσίης ἐπ' ἕτεα τριήκοντα καὶ ἑκατὸν
δυὼν δέοντα, παρέξ ἢ ὅσον οἱ Σκύθαι ἦρχον. Ὑστέρῳ μέντοι ²
χρόνῳ μετεμέλησέ τέ σφι ταῦτα ποιήσασι, καὶ ἀπέστησαν
ἀπὸ Δαρείου, ἀποστάντες δὲ ὀπίσω κατεστράφησαν, μάχη
νικηθέντες. τότε δὲ ἐπὶ Ἀστυάγεος οἱ Πέρσαι τε καὶ ὁ ³
Κῦρος ἐπαναστάντες τοῖσι Μῆδοισι, ἦρχον τὸ ἀπὸ τούτου
τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος, κακὸν οὐδὲν ἄλλο ποιήσας,
εἶχε παρ' ἐωντῶ ἐς ὃ ἐτελεύτησε. Οὕτω δὲ Κῦρος γενόμενός ⁴

ing, cannot be reckoned. The latter interpretation seems preferable, since Hdt. gen. places the qualifying words (παρεξ, ἔξω, πλὴν, χωρὶς) early in the sentence where he has already made the deduction (see 164. 4; II. 77. 8; III. 91. 4, χωρὶς τοῦ ἀργυρίου προσήϊε ἐπτακόσια τέλαντα); while he places them at the end of the sentence (as here) when he means to imply that the deduction has still to be made (see 94. 1; II. 111. 5; III. 67. 2, ὥστε πόθον ἔχειν πάντας τοὺς ἐν Ἀσίῃ παρεξ αὐτῶν τῶν Περσέων). Stein. This interpretation however does not get rid of chronological difficulties, since the dominion of the Medes over upper Asia cannot properly be placed before the accession of Phraortes (102. 1), i.e. only 96 years before the defeat of Astyages. To obviate this difficulty, some editors have actually deducted the 28 from the 128 years, so as to make the amount 100 years, forgetting that whether the years of the Scythian dominion are counted *as part of the Median hegemony* or not, the point of time at which the latter begins would still be the same, viz. 128 years before the defeat of Astyages. See Clinton *F. H. I.* 257. Another difficulty as great as that mentioned above is the improbability that the reigns of four successive kings, each the son of his predecessor, would amount to 150 years. Compare II. 127. 1, note.

§ 2. Δαρείου] i. e. Darius Nothus (B. C. 408) acc. to Bähr, Dahlm., and Mure, who compare Xen. *Hell.* I. 2. 19, καὶ ὁ ἐνιαυτὸς ἔλκεν οὗτος ἐν ᾧ καὶ Μῆδοι ἀπὸ Δαρείου τοῦ Περσῶν βασιλεῖος ἀποστάντες πόλιν προσεχώρησαν αὐτῷ. For the objections to this view, see Grote, *H. G.* III. 194 (IV. 304), n. On the other hand the passage can hardly refer to the usurpation of the pseudo-Smerdis, as recorded by Hdt. (III. 61—79), since (1) we hear of no battle then, (2) ἀπό here could hardly be used of a time when Darius was not yet king. But in the Behistun Inscription (125. 5, n.) as deciphered by Sir H. Rawlinson (*col.* II. 5—12) we have the following account of a revolt in the reign of Darius Hystaspes not elsewhere mentioned by Hdt.:—‘Says Darius the king—A man named Phraortes, a Mede, he rose up. To the state of Media thus he said: I am Xathrites of the race of Cyaxares. Then the Median troops who were at home revolted from me. They went over to that Phraortes: he became king of Media..... Then I went out from Babylon. I proceeded to Media. When I reached Media, there that Phraortes, who (was) called king of Media, came with an army against me to do battle. There we fought a battle. Ormazd brought help to me. By the grace of Ormazd I entirely defeated the army of Phraortes.’ Rawlinson, *Arch. Rk.* III.

τε καὶ τραφεῖς ἐβασίλευσε· καὶ Κροῖσον ὕστερον τούτων ἄρξαντα ἀδικίης κατεστρέψατο, ὡς εἴρηται μοι τὸ πρότερον. τοῦτον δὲ καταστρεφάμενος οὕτω πάσης τῆς Ἀσίας ἤρξε.

- 131 Πέρσας δὲ οἶδα νόμοισι τοῖσδε χρεωμένους· ἀγάλματα ἴ μὲν καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιευμένους ἰδρύνεσθαι, ἀλλὰ καὶ τοῖσι ποιεύσι μωρίην ἐπιφέρουσι· ὡς μὲν ἐμοὶ δοκέειν, ὅτι οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς θεοὺς, κατὰ περ οἱ Ἕλληνες, εἶναι. οἱ δὲ νομίζουσι Διὶ μὲν, ἐπὶ τὰ ὑψηλό- 2 τατα τῶν οὐρέων ἀναβαίνοντες, θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. τούτοις 3 μὲν δὴ μούνοισι θύουσι ἀρχῇθεν. ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων. καλέονσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα, Ἀράβιοι 132 δὲ Ἀλίττα, Πέρσαι δὲ Μίτραν. Θυσίῃ δὲ τοῖσι Πέρσησι ἰ περὶ τοὺς εἰρημένους θεοὺς ἥδε κατέστηκεν. οὔτε βωμοὺς ποιεῦνται, οὔτε πῦρ ἀνακαίουσι, μέλλοντες θύειν· οὐ σπονδῇ

§ 4. πάσης] See note, 103. 3.

CH. 131. § 1. τοῖσδε] simply anticipates the participial clause (II. 2. 4; 143. 5).

ἀγάλματα] See 31. 9, n. οὐκ ἐν νόμῳ π., i. e. as the Greeks do: θεῶν ἰσὰ Ἑλληνικῶς κατεσκευασμένα ἀγάλμασι τε καὶ βωμοῖσι, IV. 108. 3. ἐπιφέρουσι, as if we had had ποιεῦνται above.

ὡς μὲν] implies that others may think differently.

δοκέειν] 172. 1, n.

ἀνθρωποφυέας] Krüg. prefers Valla's trans., 'ex hominibus ortos.' But that the word = 'having the nature of men' (ἀνθρωποειδής, II. 142. 4) is proved by a passage in Empedocles. Speaking of the monsters produced during the earlier stages of creation, he says: ἐξανέτελλον | ἀνδροφυῇ βούκρανα, μεμιγμένα τῇ μὲν ἀπ' ἀνδρῶν, τῇ δὲ γυναικοφυῇ, 'of mingled shape having some parts derived from men, in others having the nature of women' (*androgynum*, Lucret. v. 837).

ἐνόμισαν] The aorist refers back

to the introduction of the practice (cf. νομίσαντες, 135. 1). St.

§ 2. οἱ δὲ] 107. 4, n.

Διὶ] Hdt. uses the Greek title for the chief god of the Persian religion, viz. Auramazda (Ormazd). But the elemental worship which he proceeds to describe (cf. 86. 2) was prob. not the primitive Persian, but the Magian religion (ἀνευ μάγου, 132. 4). The inscriptions shew no trace of this elemental religion (Rawlinson, *App.* Bk. I. v.).

§ 3. τῇ Οὐρ.] See 105. 2. The indeclinables Μύλιττα and Ἀλίττα are used acc. to one explanation because the Assyrian and Arabian languages have no declensions. The name Ἀλίττα becomes Ἀλιλάτ, at III. 8. 4.

The name Μίτρα is possibly the result of a confusion on the part of Hdt. between this goddess and the Persian sun-god Mithras.

CH. 132. § 1. Θυσίῃ] = mode of sacrifice. So μάχῃ, 79. 4.

οὐ...οὐκί] The asyndeton increases the emphasis. Cf. 71. 3.

χρέωνται, οὐκὶ αὐλῶ, οὐ στέμμασι, οὐκὶ οὐλῇσι. τῶν δὲ ὡς 2
 ἐκάστω θύειν θέλει, ἐς χῶρον καθαρὸν ἀγαγὼν τὸ κτήνος,
 καλεῖ τὸν θεόν, ἐστεφανωμένος τὸν τιάραν μυρσίνη μάλιστα.
 ἐωυτῷ μὲν δὴ τῷ θύοντι ἰδίῃ μούνῳ οὐ οἱ ἐγγίγεται ἀρᾶσθαι 3
 ἀγαθὰ, ὁ δὲ πᾶσι τοῖσι Πέρσησι κατεύχεται εὖ γίνεσθαι καὶ
 τῷ βασιλεῖ. ἐν γὰρ δὴ τοῖσι ἅπασι Πέρσησι καὶ αὐτὸς
 γίνεται. ἐπεὰν δὲ διαμιστύλας κατὰ μέρεα τὸ ἱρήϊον ἐψήσῃ 4
 τὰ κρέα, ὑποπάσας ποίην ὡς ἀπαλωτάτην, μάλιστα δὲ τὸ
 τρίφυλλον, ἐπὶ ταύτης ἔθηκε ὦν πάντα τὰ κρέα· διαθέντος
 δὲ αὐτοῦ, μάγος ἀνὴρ παρεστεῶς ἐπαεῖδει θεογονίην, οἷν δὴ
 ἐκεῖνοι λέγουσι εἶναι τὴν ἐπαοιδήν· ἄνευ γὰρ δὴ μάγου οὐ
 σφι νόμος ἐστὶ θυσίας ποιέεσθαι. ἐπισχὼν δὲ ὀλίγον χρόνον, 5
 ἀποφέρεται ὁ θύσας τὰ κρέα, καὶ χρᾶται ὅ τι μιν ὁ λόγος

στέμμασι] Since (1) Hdt. uses *ἐστεφανωμένος* below, and (2) Xen. says *Κῦρος ἐστεφανωμένος ἔθηκε* (*Cyr.* III. 3. 34), it has been proposed here to read *πέμμασι* (cf. οὐλᾶς...πέμματα, 160. 6). But Bähr is right in retaining the old reading: 'Graecis suis scribebat non Graeco more sacra fieri a Persis.' Hdt. is tacitly contrasting the woollen chaplet on the bare head with the wreathed tiara. The *Cyropaedia* throughout is a romance of Greek life with the scene laid in Persia.

§ 2. **τῶν δὲ]** Sc. τῶν εἰρημ. θεῶν. For the change from plur. to sing. (θέλει), cf. 195. 1. Bähr supplies a subject from the verb (ὁ θύων), comparing II. 47. 4. But this explanation will not suit all passages, e.g. I. 216. 3, where *τις* must be supplied to γένηται.

μάλιστα] With *μυρσίνη* = *rotissimum*.

§ 3. **οὐ οἱ]** Cf. 109. 2.

κατεύχεται] κατ- here = fixedly, earnestly. Cf. *κατήλπτε*, 'he firmly expected,' VIII. 136. 3; *καταφρονήσας*, I. 59. 4, n.

γίνεται] 'comes in.'

§ 4. **ἐψήσῃ]** This is not inconsistent with the words *οὔτε πῦρ ἀνακαίουσι* above, which are used with reference merely to the Greek cus-

tom of burning *on the altar* portions of the victim in honour of the god. So of the Scythian sacrifices, IV. 60. 2, *οὔτε πῦρ ἀνακαύσας οὔτε καταρξάμενος...τρέπεται πρὸς ἔψησιν* (Wess.).

ὦν] Put after its proper place in order that it may come with the verb. Cf. 194. 6, note.

πάντα τὰ] The MSS. have *πάντα κρέα*, which would naturally = 'all kinds of flesh.' But is the insertion of *τὰ* (adopted by all editors) absolutely necessary, considering Hdt.'s archaisms? Compare *ἄφαρ δ' ἐκ μήρια τάμνον | πάντα κατὰ μοῖραν* (of the sacrifice of an ox), Hom. *Od.* III. 456, and see above, 21. 2, note.

μάγος ἀνὴρ] The name *Μάγοι*, which properly denoted a Median γένος (ch. 101), was also applied by the Greeks to the Persian priest-caste.

οἷν δὴ] gives the reason for the statement, *ἐπαεῖδει θεογονίην* = *τοιαύτην γὰρ τινα*. 'Forms of prayer of this character are frequently found in the Zend Avesta' (the sacred writings of the Parsees). Stein.

§ 5. **λόγος]** *Agendi ratio* (Schw.), almost = our 'motive' (not like ὁ λόγος ἀρπεί, II. 33. 2). Cf. IV. 127. 3, *ἦν μὴ ἡμέας λόγος ἀρῆ*, unless the notion strikes us—the fancy takes

¹³³ αἰρέει. Ἡμέρην δὲ ἀπασέων μάλιστα ἐκείνην τιμαν νομί-
 ζουσι, τῇ ἕκαστος ἐγένετο. ἐν ταύτῃ δὲ πλέω δαῖτα τῶν
 ἄλλων δικαιοῦσι προτίθεσθαι· ἐν τῇ οἱ εὐδαίμονες αὐτῶν
 βοῦν καὶ ἵππον καὶ κάμηλον καὶ ὄνον προτιθέαται, ὅλους
 ὀπτοὺς ἐν καμίνιοις· οἱ δὲ πένητες αὐτῶν τὰ λεπτὰ τῶν
 προβάτων προτιθέαται. σίτοισι δὲ ὀλίγοισι χρέωνται, ἐπι-
 φορήμασι δὲ πολλοῖσι καὶ οὐκ ἀλέσι· καὶ διὰ τοῦτο φασὶ
 Πέρσαι τοὺς Ἕλληνας σιτεομένους, πεινῶντας παύεσθαι, ὅτι
 σφι ἀπὸ δείπνου παραφορέεται οὐδὲν λόγου ἄξιον· εἰ δέ τι
 παραφέροιτο, ἐσθίοντας ἂν οὐ παύεσθαι. οἶνω δὲ κάρτα
 προσκέαται· καὶ σφι οὐκ ἐμέσαι ἔξεστι, οὐκὶ οὐρῆσαι ἀντίον
 ἄλλου. ταῦτα μὲν νυν οὕτω φυλάσσεται. μεθυσκόμενοι δὲ
 ἐώθασιν βουλευέσθαι τὰ σπουδαιέστατα τῶν πρηγμάτων· τὸ
 δ' ἂν ἄδη σφι βουλευομένοισι, τοῦτο τῇ ὑστεραίῃ νήφουσι
 προτιθεῖ ὁ στέγαρχος, ἐν τοῦ ἂν ἐόντες βουλευῶνται. καὶ

us. In this phrase and in the Homeric use of *θυμός* (above 1. 5) we see the earliest attempts made by Greek thought to describe that within man which prompts him to action, and the influence of these expressions must have done much to determine the form which psychology subsequently took in Greek philosophy. Compare Plato's *τὸ λογιστικόν*, τὸ θυμοειδές, *Rep.* 440.

CH. 133. § 2. τῶν ἄλλων] i.e. ἡ ἐν τῇσι ἄλλοις. Cf. III. 137. 4, ἐπὶ τῇσι τῇσδε προτέρῃ; (Kr.).

προβ.] πρόβατα, πάντα τὰ τετράποδα Ἡρόδοτος. *Schol. ad. II.* XIV. 124 (Wess.). But this is too wide, since the word does not include ὑποζύγια, 167. 2. Generally in Hdt. it may be rendered 'cattle.'

§ 3. σίτοισι] 'Chief dishes.' St. More prob. it='plain food.' In either case it is opposed to ἐπιφορήμασι.

καὶ οὐκ ἀλέσι] i.e. one dish after another (ἀλής=ἄθροος). Bekker, who reads ἀλεσι (or ἀλάσι) here, takes it to mean 'salt,' of which the Greeks were very fond at dessert, because it improved the flavour of the wine (see

Charicles, § VI. *Exc.* 1). We have evidence that the Persians used salt (Bähr), but not that they took it at dessert. Notice the force of the compounded prepositions: *προτιθέαται* refers to the *pièce de resistance* which is placed before the guests; the *ἐπιφορήματα* are the additional courses or dessert; and as these do not come in all at once, they are said to be served as side dishes (*παραφορέεται*: cf. *παροψίς*, *παροψώνημα*).

ἀπὸ δείπνου] After the regular dinner. Cf. II. 78.

§ 5. βουλευέσθαι] Tacitus says of the Germans: 'Questions of peace and war are canvassed during their carousals. They think that there is no time when the mind is more ready to throw itself open to ingenuous thoughts, or grow warm with grand ideas... When the sentiments of all have been laid bare, on the morrow the matter is handled anew. Each time has thus a sound reason for its adoption: they debate when they cannot hide their thoughts, they decide when they cannot make mistakes' (*Germ.* 22).

προτιθεῖ] 107. 4, n.

ἦν μὲν ἄδη καὶ νήφουσι, χρέονται αὐτῷ· ἦν δὲ μὴ ἄδη, 6
 μετιείσι. τὰ δ' αὖ νήφοντες προβουλεύσονται, μεθυσκόμενοι
 134 ἐπιδιαγινώσκουσι. Ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι 1
 ὁδοῖσι, τῷδε αὖ τις διαγνοίη εἰ ὁμοῖοι εἰσὶ οἱ συντυγχάνοντες.
 ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους, φιλέουσι τοῖσι στό-
 μασι. ἦν δὲ ἢ οὔτερος ὑποδεέστερος ὀλίγω, τὰς παρειὰς 2
 φιλέονται· ἦν δὲ πολλῷ ἢ οὔτερος ἀγενέστερος, προσπίπτων
 προσκυνεῖ τὸν ἕτερον. τιμῶσι δὲ ἐκ πάντων τοὺς ἄγχιστα 3
 ἑωυτῶν οἰκέοντας μετὰ γε ἑωυτοὺς, δεύτερα δὲ τοὺς δευτέρους,
 μετὰ δὲ κατὰ λόγον προβαίνοντες τιμῶσι· ἥκιστα δὲ τοὺς
 ἑωυτῶν ἑκαστάτῳ οἰκημένους ἐν τιμῇ ἄγονται· νομίζοντες 4
 ἑωυτοὺς εἶναι ἀνθρώπων μακρῷ τὰ πάντα ἀρίστους, τοὺς δὲ
 ἄλλους κατὰ λόγον τὸν λεγόμενον τῆς ἀρετῆς ἀντέχεσθαι,
 τοὺς δὲ ἑκαστάτῳ οἰκέοντας ἀπὸ ἑωυτῶν κακίστους εἶναι.
 Ἐπὶ δὲ Μήδων ἀρχόντων, καὶ ἦρχε τὰ ἔθνεα ἀλλήλων, 5
 συναπάντων μὲν Μῆδοι καὶ τῶν ἄγχιστα οἰκούντων σφίσι,
 οὔτοι δὲ καὶ τῶν ὁμούρων, οἱ δὲ μάλα τῶν ἐχομένων. κατὰ
 τὸν αὐτὸν δὲ λόγον καὶ οἱ Πέρσαι τιμῶσι· προέβαινε γὰρ δὴ 6

CH. 134. § 1. Ἐντυγχάνοντες]
 Nom. abs. Cf. II. 9. 2.

§ 2. φιλέονται.] Supply οἱ κρέσ-
 σονες.

§ 3. μετὰ δὲ κ.τ.λ.] 'And so
 on—the further they go (from home)
 they esteem others proportionately
 (less).' λόγος here almost='ratio'
 in its mathematical sense. Cf. II.
 109. 2. The phrase seems to have
 meant originally 'in conformity with
 a certain number or tale,' 'cor-
 respondingly equal in number or
 amount,' and so 'proportionately,'
 since proportion is an equality of
 ratios.

§ 4. τὸν λεγόμενον] 'That is
 now being stated.' See 9. 4, n.

§ 5. καὶ ἦρχε] 'The nations
 (composing the Median empire) ac-
 tually (καὶ) ruled over each other in
 the following order, viz. :—the
 Medes, while (μὲν) lords of all, ruled
 especially (καὶ) over those who dwelt
 nearest to them' &c. The first καὶ
 brings out the fact that the scale of

distance above mentioned applies
 not only to the esteem in which the
 different nations were held, but also
 to their actual dominion: the second
 καὶ answers to συναπάντων μὲν above
 (106. 3, n.), and marks the more
 important of the two facts stated
 about the Medes. Or else συνα-
 πάντων μὲν M. stands for M. μὲν
 συναπάντων, in which case μὲν would
 be regularly followed by οὔτοι δέ.
 The system described is one of vas-
 sal-kingdoms, which probably re-
 mained unaltered till the introduc-
 tion of satrapies by Darius (III. 89. 1).

καὶ τῶν ὁμ.] We should have
 expected αὐτῶν instead of καὶ (Kr.).
 Prob. καὶ is put with τῶν ὁμούρων
 instead of with οὔτοι, so that the
 passage= καὶ οὔτοι δὲ τῶν ὁμούρων.

μάλα]= *deinceps*, Bähr: cf. 181. 3,
 ἕτερος μάλα ἐπὶ τούτῳ, 'another
 again upon this.' It has something
 of the same force in the phrase μάλ'
 αὐθις. Cf. II. 115. 5.

§ 6. προέβαινε γὰρ] As the text

- 135 τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεύον. Ξεινικὰ δὲ νόμαια 1
 Πέρσαι προσίενται ἀνδρῶν μάλιστα. καὶ γὰρ δὴ τὴν Μη-
 δικὴν ἐσθήτα, νομίσαντες τῆς ἑωυτῶν εἶναι καλλίω, φορέ-
 ουσι, καὶ ἐς τοὺς πολέμους τοὺς Αἰγυπτίους θώρηκας. καὶ 2
 εὐπαθείας τε παντοδαπὰς πυνθανόμενοι ἐπιτηδεύουσι, καὶ δὴ
 καὶ, ἀπ' Ἑλλήνων μαθόντες, παισὶ μίσγονται. γαμέουσι 3
 δ' ἕκαστος αὐτῶν πολλὰς μὲν κουριδίας γυναικας, πολλῶ
 136 δ' ἔτι πλεῦνας παλλακὰς κτῶνται. Ἀνδραγαθίῃ δ' αὕτη 1
 ἀποδέδεται, μετὰ τὸ μάχεσθαι εἶναι ἀγαθόν, ὃς ἂν πολλοὺς
 ἀποδέξῃ παῖδας· τῷ δὲ τοὺς πλείστους ἀποδεικνύντι δῶρα
 ἐκπέμπει ὁ βασιλεὺς ἀνὰ πᾶν ἔτος. τὸ πολλὸν δ' ἡγέεται 2
 ἰσχυρὸν εἶναι. παιδεύουσι δὲ τοὺς παῖδας, ἀπὸ πενταέτεος 2
 ἀρξάμενοι μέχρι εἰκοσαέτεος, τρία μῶνα, ἵππεύειν καὶ
 τοξεύειν καὶ ἀληθίζεσθαι. πρὶν δὲ ἢ πενταέτης γένηται, οὐκ
 ἀπικνέεται ἐς ὄψιν τῷ πατρὶ, ἀλλὰ παρὰ τῇσι γυναιξὶ

stands it seems most natural to make τὸ ἔθνος refer to the Persians: 'for the (Persian) nation went on extending further and further from home its government and superintendence:' i.e. they esteem men acc. to distance, *for* they extended their empire to a distance. Though there is not much point in this, it seems better than to understand τὸ ἔθνος in a collective sense (=τὰ ἔθνεα) with Abicht, or to refer it to the Medes with Stein. If τὸ ἔθνος is to be understood of the Medes, δέ must be omitted after τὸν αὐτὸν and a comma placed at ἐχομένων, so as to make κατὰ τὸν αὐτὸν κ.τ.λ. refer back to ἦρχε, 'ruled over each other on the same principle on which the Persians esteem nations (i.e. acc. to position and distance): for the (Median) nation' &c. Notice the difference between ἄρχον and ἐπιτροπεύον. The former implies direct personal government, and would only be used of the nearer nations; the latter merely denotes indirect superintendence (through vassal-kings or ἐπίτροποι) and would be applied to the more distant countries.

CH. 135. § 1. τῆς ἑωυτῶν] See 71. 3. Acc. to Xen. the Median dress was adopted by Cyrus because 'it concealed the form and showed off the beauty and stature of the wearer to the greatest advantage' (*Cyrop.* VIII. 1. 40).

θώρηκας] See II. 182. 1.

§ 3. κουριδίας] Homeric. See Buttm. *Lexil.*

CH. 136. § 1. μετὰ τὸ μ.] i.e. μετὰ τὸ εἶναι ἀγαθὸν μάχεσθαι.

ὃς ἂν] explains αὕτη, (=ἐάν τις) as if ἀνὴρ ἀγαθὸς οὗτος had been written. Cf. II. 65. 7. St. quotes Hom. *Il.* XIV. 81, βέλτερον, ὃς φεύγων προφύγῃ κακὸν ἢ ἐλῶν. Thuc. is fond of this form of construction (II. 44. 2: 62. 4; III. 45. 7; VI. 14, τὸ καλῶς ἀρξαι τοῦτο εἶναι, ὃς ἂν τὴν πατρίδα ὠφελήσῃ).

τὸ πολλόν] 'Number, they think, is strength.' Compare *Ps.* CXXVII. 5.

§ 2. πενταέτεος] Supply παιδός. Krüg. and Stein suppose a neut. subst., πενταέτες, = *quinquennium*, but Plat. *Legg.* 794 a, which the latter quotes, does not establish this. In Hom. the neut. forms (τρίτες, &c.) are used, but only adverbially.

δαίταν ἔχει τοῦ δὲ εἵνεκα τοῦτο οὕτω ποιεῖται, ἵνα, ἣν ἀποθάνῃ τρεφόμενος, μηδεμίαν ἄσιν τῷ πατρὶ προσβάλλῃ.

- 137 Αἰνέω μὲν νυν τόνδε τὸν νόμον· αἰνέω δὲ καὶ τόνδε, τὸ μὴ μῆς αἰτίας εἵνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεῦειν, μήτε τῶν ἄλλων Περσέων μηδένα τῶν ἐωυτοῦ οἰκετέων ἐπὶ μῇ αἰτῇ ἀνήκεστον πάθος ἔρδειν· ἀλλὰ λογισάμενος ἦν εὐρίσκει πλέω τε καὶ μέζω τὰ ἀδικήματα ἑόντα τῶν ὑπουργημάτων, οὕτω τῷ θυμῷ χρᾶται. Ἀποκτείνει δὲ οὐδένα κω λέγουσι τὸν ἐωυτοῦ πατέρα οὐδὲ μητέρα, ἀλλὰ ὅκόσα ἤδη τοιαῦτα ἐγένετο, πᾶσαν ἀνάγκην φασὶ ἀναζητούμενα ταῦτα ἀνευρεθῆναι ἥτοι ὑποβολιμαῖα ἑόντα ἢ μοιχίδια· οὐ γὰρ δὴ φασὶ οἶκος εἶναι τὸν γε ἀληθέως τοκέα ὑπὸ τοῦ
- 138 ἐωυτοῦ παιδὸς ἀποθνήσκειν. Ἄσσα δὲ σφι ποιεῖν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. αἰσχιστον δὲ αὐτοῖσι τὸ ψεῦδεσθαι νενόμισται, δεύτερα δὲ τὸ ὀφείλειν χρέος, πολλῶν μὲν καὶ ἄλλων εἵνεκα, μάλιστα δὲ ἀναγκαίην φασὶ εἶναι, τὸν ὀφείλοντα καὶ τι ψεῦδος λέγειν. Ὃς ἂν δὲ τῶν ἀστῶν λέπρην ἢ λεύκην ἔχῃ, ἐς πόλιν οὗτος οὐ κατέρχεται, οὐδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσησι· φασὶ δέ μιν ἐς τὴν ἥλιον ἀμαρτόντα τι ταῦτα ἔχειν. ξεῖνον δὲ πάντα, τὸν 3

§ 3. *τρεφόμενος*] While still under the nurse (ἡ τροφός).

CH. 137. § 1. *τόνδε τὸν*] See note, ch. 101. The second *μηδένα* belongs to *Περσέων* and *τινά* has to be supplied from the former *μηδένα* to *οἰκετέων*. Cf. 99. 2.

ἀνήκεστον] seems to refer to the mutilations so common in the East.

λογισάμενος] An instance of the application of this law is given VII. 194. 2: but the Persian kings seem often not to have allowed themselves much time for the process. See III. 30. 5; 35. 3; VII. 39. 5; VIII. 90. 5.

§ 2. *ὅκόσα*] Supply either (1) *ἔργα* (Schw.), in which case *ὑποβολιμαῖα*=*ὑποβολιμαίων*, or (2) *τέκνα* (Kr.), in which case *τοιαῦτα*=*πατροφύνα*. The latter seems preferable.

CH. 138. § 1. *ψεῦδεσθαι*] 'The Persians were not always so scrupu-

lous on the point of veracity. See III. 72. 6.' Larch. But though the acts ascribed to the seven conspirators are prob. in the main true, their 'discussions and intentions' are not. Grote *H. G.* III. 192 (IV. 302). In the Behistun Inscription lying is constantly mentioned with abhorrence: 'Says Darius the king—For this reason Ormazd brought help to me because that I was not wicked nor a liar nor a tyrant...Thou who mayest be king hereafter, the man who may be a liar and who may be an evil-doer, do not befriend them' (*Col.* IV. 13, 14). Rawlinson, *Arp.* Bk. III. *μάλιστα δὲ κ.τ.λ.*]=*μάλιστα δὲ διὰ τὸ, ὡς φασι, ἀναγκαίην εἶναι*. See note on *ἀσθενέος δέ*, 143. 2.

§ 2. *Ὃς ἂν δέ*] More commonly *ὅς δ' ἂν*. But *ἂν* is regarded as forming one word with the relative.

λαμβάνομενον ὑπὸ τούτων, πολλοὶ ἐξελαύνουσι ἐκ τῆς χώρας, καὶ τὰς λευκὰς περιστερὰς, τὴν αὐτὴν αἰτίην ἐπιφέροντες. Ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι, οὔτε ἐμπτύουσι, οὐ χεῖρας 4 ἐναπονίζονται, οὔδ' ἄλλον οὔδενα περιορέωσι, ἀλλὰ σέβονται 139 ποταμοὺς μάλιστα. Καὶ τότε ἄλλο σφι ὧδε συμπέπτωκε ἰ γίνεσθαι, τὸ Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μὲν τοι οὔ. τὰ οὐνόματά σφι, ἔοντα ὁμοῖα τοῖσι σώμασι καὶ 7· μεγαλο- 2 πρεπείη, τελευτῶσι πάντα ἐς τὸν γράμμα, τὸ Δωριέες μὲν Σὰν καλέουσι, Ἴωνες δὲ Σίγμα. ἐς τοῦτο διζήμενος εὐρήσεις 3

§ 3. πολλοί] This, as it stands, must refer to the practice of different districts: in some foreigners attacked by leprosy are merely treated like native Persians, i.e. are forbidden to enter the towns (see above), but many people (i.e. the people in many districts) actually drive them out of the country. An ingenious but unsatisfactory conjecture is *πομποί* (cf. ch. 121). Others insert πολλοί before καὶ τὰς λευκὰς. But there is no reason for any change.

περιστερὰς] Apparently on account of their whiteness (cf. *λευκην*, above).

CH. 139. § 2. οὐνόματα] 'Their proper-names.' *ὄνομα* in Hom. is only once used of a place (*Od.* XIII. 248). Hdt. uses it of places, e.g. II. 155. 3, but here it is restricted to the names of persons (and apparently of *men* only: see note § 3) by the use of σφι. The meaning 'word' is later than Hdt.

ἔοντα ὁμοῖα] This is usually explained to mean:—'Corresponding, as they do, to bodily (or pps. 'personal': cf. *ἀνθρώπου σῶμα* for *ἄνθρωπος*, 32. 14, St.) qualities or high position,' i.e. signifying these things, ὁμοῖα ἔοντα meaning 'framed after.' Stein cites in illustration several Persian names: Ἀριδμνης=φιλάγαθος, Ὑστάσπης=κτῆσιππος, Μιτραδάτης, =ἡλιόδωρος, Ὀσάνης=εὐσώματος, Πρηξάσπης=φιλιππος. Schw. suggested that the σῶματα τῶν οὐνομάτων (i.e. *corpora vocabulorum*, 'roots of words') might be opposed to their

terminations (τελευταί, implied in τελευτῶσι), and the general meaning be that the roots were grand and high-sounding, while the terminations were simple and uniform: but this meaning could only be obtained by taking the two datives in different senses, which would be very harsh. More prob. Hdt. means simply that the Persians generally were tall grand-looking men (like Masistius, IX. 25. 1), and that their names corresponded to their splendour and their *physique* (τοῖσι σ. καὶ τῇ μ. pps. a sort of Hendiadys), i.e. were long and fine-sounding.

τελευτῶσι] The plural verb pps. may be explained by the use of πάντα, 'each and all.' But see 100. 2, note.

Σὰν] The most primitive Greek alphabet seems to have had two sibilants *San* (=sh in sound; acc. to Don. ts) and *Sigma* (=s). When the introduction of *Xi* or *Zeta* had made the former letter unnecessary, the Dorians seem still to have retained its name for the remaining sibilant. But the Ionic custom of calling it *Sigma* eventually prevailed, as we should naturally have expected from the literary activity of the Ionic race. The Ionians of Asia Minor are said to have been the first to adopt the complete alphabet of twenty-four letters.

§ 3. ἐς τοῦτο] With τελευτῶντα. Hdt. may have intended to exclude female names from this rule, since they do not come under it either in

τελευτῶντα τῶν Περσέων τὰ οὐνόματα, οὐ τὰ μὲν, τὰ δὲ οὐ,
 140 ἀλλὰ πάντα ὁμοίως. Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν 1
 εἰδὼς εἰπεῖν. τάδε μέντοι ὡς κρυπτόμενα λέγεται, καὶ οὐ
 σαφηνέως, περὶ τοῦ ἀποθανόντος· ὡς οὐ πρότερον θάπτεται
 ἀνδρὸς Πέρσεω ὁ νέκυς, πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς ἐλκυσθῇ-
 ναι. μάγους μὲν γὰρ ἀτρεκέως οἶδα ποιέοντας ταῦτα· ἐμφα- 2
 νέως γὰρ δὴ ποιεῖσι. κατακηρώσαντες δὴ ὦν τὸν νέκυν
 Πέρσαι γῇ κρύπτουσι. Μάγοι δὲ κεχωρίδεται πολλὸν τῶν 3
 τε ἄλλων ἀνθρώπων καὶ τῶν ἐν Αἰγύπτῳ ἱρέων. οἱ μὲν γὰρ
 ἀγνέουσιν ἐμφυχον μηδὲν κτείνειν, εἰ μὴ ὅσα θύουσι. οἱ δὲ 4
 δὴ μάγοι αὐτοχειρὶ πάντα, πλὴν κυνὸς καὶ ἀνθρώπου, κτεί-
 νουσι· καὶ ἀγώνισμα μέγα τοῦτο ποιεῖνται, κτείνοντες ὁμοίως
 μύρμηκας τε καὶ ὄφεις, καὶ τὰλλα ἐρπετὰ καὶ πετεινά. καὶ 5
 ἀμφὶ μὲν τῷ νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη.
 ἀνεμι δὲ ἐπὶ τὸν πρότερον λόγον.

141 Ἴωνες δὲ καὶ Αἰολέες, ὡς οἱ Λυδοὶ τάχιστα κατεστρά- 1
 φατο ὑπὸ Περσέων, ἔπεμπον ἀγγέλους ἐς Σάρδις παρὰ

Greek or in ancient Persian. Some names of men on the inscriptions do end in *S*, e.g. *Darayavus* (Darius) *Caísipis* (Teispes). But many 'were pronounced with a vowel-termination, not expressed in writing, and in these the last consonant might be almost any letter.' Rawlinson. Hdt. seems to have been misled by the Greek forms into which the Persian names were cast.

CH. 140. § 1. τοῦ ἀποθ. Prob. neuter (97. 1, n.).

πρὶν ἂν...ἐλκυσθῆναι] 'Very rare.' Madv. It seems best to regard the inf. not as directly governed by πρὶν ἂν, but as the result of the *oratio obliqua* implied in λέγεται. The inf. thus simply takes the place of the subj. which would naturally follow, just as παρῆναι, 24. 11 (see note) takes the place of the imperf. indic. 'Nihil refert conjunctivus an infinitivus addatur.' Hermann.

§ 3. καὶ τῶν] 'And especially,' as in the phrase ἄλλως τε καί.

ἀγνέουσιν] has a special force as applied to the Egyptian priesthood,

the notion of personal purity being the basis of all their ceremonial. See II. 37.

§ 4. ἐρπετὰ] 'Non dubito quin apud Herodotum ἐρπετῶν nomine non reptilia modo verum etiam bestiae comprehendantur.' Wordsw. *ad Theocr.* xv. 118. Cf. ἡμενος ἢ ἔρπων, Hom. *Od.* xvii. 158. Prob. here after τὰλλα we must mentally supply τὰ τοιαῦτα. 'The Zend Avesta prays all men, but esp. the priests, to destroy the animals of Angramainjus (Ahriman), 'the creator of evil creatures,' such as snakes, beasts of prey, &c., and on the other hand to protect and cherish the animals of Ahuramazda (Ormazd), viz. dogs, horses, cattle, and hares. Stein.

§ 5. καὶ ἀρχὴν] 9. 3, note. καὶ as in καὶ πάλαι, καὶ πρότερον, refers to an implied νῦν, 'now, as also from the beginning.' The English idiom would rather have placed the 'also' with the 'now' (2. 3, note). See also II. 28. 1, n.

τὸν πρότ. λόγ.] See 95. 1, note.

Κῦρον, ἐθέλοντες ἐπὶ τοῖσι αὐτοῖσι εἶναι τοῖσι καὶ Κροίσῳ ἦσαν κατήκοι. ὁ δὲ ἀκούσας αὐτῶν τὰ προῖσχοντο, ἔλεξέ σφι λόγον· Ἄνδρα, φὰς, αὐλητὴν, ἰδόντα ἰχθῦς ἐν τῇ θαλάσῃ, αὐλέειν, δοκέοντά σφας ἐξελεύσεσθαι ἐς γῆν. ὥς δὲ ψευσθῆναι τῆς ἐλπίδος, λαβεῖν ἀμφίβληστρον, καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξαιρῦσαι. ἰδόντα δὲ παλλομένους, εἰπεῖν ἄρα αὐτὸν πρὸς τοὺς ἰχθῦς· “Παύεσθέ μοι ὀρχεόμενοι, ἐπεὶ οὐδ’ ἐμέο αὐλέοντος ἠθέλετε ἐκβαίνειν ὀρχεόμενοι.” Κῦρος μὲν τοῦτον τὸν λόγον τοῖσι Ἰωσι καὶ τοῖσι Αἰολεῦσι τῶνδε εἵνεκα ἔλεξε, ὅτι δὴ οἱ Ἴωνες πρότερον, αὐτοῦ Κύρου δεηθέντος δι’ ἀγγέλων ἀπίστασθαι σφας ἀπὸ Κροίσου, οὐκ ἐπείθοντο· τότε δὲ κατεργασμένων τῶν πρηγμάτων, ἦσαν ἐτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ ὀργῇ ἐχόμενος ἔλεγέ σφι τάδε. Ἴωνες δὲ ὥς ἤκουσαν τούτων ἀνενειχθέντων ἐς τὰς πόλεις, τείχεά τε περιεβάλλοντο ἕκαστοι, καὶ συνελέγοντο ἐς Πανιώνιον οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούνους γὰρ τούτους ὄρκιον Κῦρος ἐποίησατο, ἐπ’ οἷσί περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι Ἰωσι ἔδοξε κοινῶ λόγῳ 6 πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους Ἰωσι τιμωρέειν.

142 Οἱ δὲ Ἴωνες οὗτοι, τῶν καὶ τὸ Πανιώνιον ἐστί, τοῦ μὲν 1 οὐρανοῦ καὶ τῶν ὠρέων ἐν τῷ καλλίστῳ ἐτύγχανον ἰδρυ-

CH. 141. § 1. ἐπὶ τοῖσι αὐτ.] The terms included the payment of tribute (6. 2) and prob. the dismantling of their fortifications (below, § 5).

Κροίσῳ] κατήκ. usually takes the gen. A converse instance is the gen. after πείθεσθαι, 126. 6.

§ 2. λόγον] ‘A fable.’ So we have λογοποιός used of Aesop, II. 134. 3; and τὸν τοῦ κυνὸς λόγον (Xen. Mem. II. 8. 13), which begins in the orthodox way:—‘In the days when animals could talk’ &c. See Müller’s *Gr. Lit.* I. 191, foll. The present fable appears among the fragments of Babrias (about 60 B.C.) who collected and versified the earlier Greek fables.

ἔλεξε...φὰς] Cf. 122. 2.

§ 3. μοι] ‘I pray you cease.’

the *dativus ethicus* used ironically: or it may be what is called the dative of reference: ‘you may cease for me,’ i. e. as far as I am concerned.

οὐδ’] ‘as if καὶ νῦν had been expressed with παύεσθε.’ Kr. Its force will be best seen by transferring the negative to the verb: = refuse to dance now, since you *also* refused to dance before. Translate ‘since ye would not before either come out and dance to my piping.’

§ 4. αὐτοῦ] ‘Utro.’ See 76. 3.

§ 5. Πανιώνιον] Ch. 148.

Μιλησίων] ‘Why this favourable exception was extended to them we do not know.’ Grote. The other Ionians are mentioned as standing apart from them, above, 18. 3.

ὁ Λυδός] Cf. τὸν Κόλχον, 2. 4.

CH. 142. § 1. τῶν ὠρ. ἐν τῷ κ.]

σάμενοι πόλιος πάντων ἀνθρώπων τῶν ἡμεῖς ἴδμεν. οὔτε 2
 γὰρ τὰ ἄνω αὐτῆς χωρία τῶντὸ ποιεῖ τῇ Ἰωνίῃ, οὔτε τὰ
 κάτω, οὔτε τὰ πρὸς τὴν ἡῶ, οὔτε τὰ πρὸς τὴν ἐσπέρην, τὰ
 μὲν ὑπὸ τοῦ ψυχροῦ τε καὶ ὑγροῦ πιεζόμενα, τὰ δὲ ὑπὸ τοῦ
 θερμοῦ τε καὶ αὐχμώδεος. Γλῶσσαν δὲ οὐ τὴν αὐτὴν οὔτοι 3
 νενομίκασι, ἀλλὰ τρόπους τέσσερας παραγωγέων. Μίλητος 4
 μὲν αὐτῶν πρώτη κέεται πόλις πρὸς μεσαμβρίην, μετὰ δὲ
 Μινούς τε καὶ Πριήνη· αὗται μὲν ἐν τῇ Καρίῃ κατοίκηνται,
 κατὰ ταῦτὰ διαλεγόμεναί σφι. αἶδε δὲ ἐν τῇ Λυδίῃ· Ἐφεσος, 5
 Κολοφῶν, Λέβεδος, Τέως, Κλαζομεναί, Φώκαια. αὗται δὲ 6
 αἱ πόλιες τῇσι πρότερον λεχθείησι ὁμολογέουσι κατὰ
 γλῶσσαν οὐδὲν, σφι δὲ ὁμοφωνέουσι. ἔτι δὲ τρεῖς ὑπόλοιποι

Hdt. uses much the same language of Greece proper:—ἡ Ἑλλὰς τὰς ὥρας πολλὸν τι κάλλιστα κεκραμένας ἔλαχε, III. 106. 1.

§ 2. ἄνω...κάτω] Since Libya had a very warm (II. 25. 1), and the north of Europe a very cold climate (IV. 28. 1), it is probable that by these words Hdt. really means 'north' and 'south:' but they cannot properly be translated in this way (72. 2, n.). Properly 'neither the parts above nor those below' is merely a rhetorical expression for 'no other country at all:' cf. the proverbial phrase ἄνω κάτω τιθέναι, III. 3. 5. It is not unlikely, as Stein suggests, that the words οὔτε τὰ πρὸς...ἐσπέρην are a marginal note inserted by some commentator to explain τὰ ἄνω and τὰ κάτω. Blakesley thinks that the account which follows is possibly derived from Charon of Lampsacus, and that the phrases are to be explained by taking Lampsacus as a centre, τὰ ἄνω being the country between L. and Ionia, τὰ κάτω the parts beyond Ionia. But even so the meaning would be rather irregular. Abicht gives up the passage.

ποιεῖ] In later Greek we should prob. have had πάσχει, but the country is represented as producing those effects which would more

naturally be attributed to the climate. In Attic ποιεῖν is frequently used of the weather, e.g. τί γὰρ ὁ Zeus ποιεῖ; 'what kind of weather is it?' Ar. Av. 1501.

§ 3. νενομίκασι] Hdt. often uses the perf. of a custom, thus referring back to the time at which the custom originated:='have from the beginning.' The accus. after νομίζω may be explained as being in apposition with an implied cognate accus., νόμον.

παραγωγέων] 'Four kinds of deviations.' In the technical language of the grammarians a *paragoge* is an added syllable either in the middle or at the end of the word: e.g. εἰκαθεῖν παραγώγως ἀντὶ τοῦ εἰκεῖν, Schol. ad Soph. Aj. quoted by Larcher. But here the word is simply used of dialectical variation.

§ 4. πρὸς μεσαμβρίην] Looking southwards M. comes first. We might have had πρὸς with the gen.: 'starting from the south and going northwards, M. comes first:' cf. πρώτη πρὸς Σικυῶνος, 145. 2; 110. 2, n. σφι = σφίσι (3. 3, n.).

§ 6. ὁμολογέουσι] ὁμολογ. simply = 'to agree' (*commune aliquid habere*: cf. II. 81. 3, Schw.), so that with κατὰ γλῶσσαν added it exactly = ὁμοφωνέειν.

οὐδὲν] This must be an exaggera-

Ἰάδες πόλεις, τῶν αἱ δύο μὲν νήσους οἰκέαται, Σάμον τε καὶ Χίον, ἥ δὲ μία ἐν τῇ ἡπείρῳ ἵδρυνται, Ἐρυθραί. Χῖοι μὲν νυν καὶ Ἐρυθραῖοι κατὰ τὸντὸ διαλέγονται, Σάμιοι δὲ ἐπ' ἐωυτῶν μῦνοι. οὗτοι χαρακτηῖρες γλώσσης τέσσερες γίνονται.

143 Τούτων δὴ ὦν τῶν Ἰώνων οἱ Μιλήσιοι μὲν ἦσαν ἐν σκέπη τοῦ φόβου, ὕρκιον ποιησάμενοι. τοῖσι δὲ αὐτῶν νησιώτησι ἦν δεινὸν οὐδέν. οὔτε γὰρ Φοίνικες ἦσαν κω Περσέων κατήκοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται. Ἀπεσχίσθησαν δὲ ἀπὸ τῶν ἄλλων Ἰώνων οὗτοι κατ' ἄλλο μὲν οὐδέν, ἀσθενέος δὲ ἐόντος τοῦ παντὸς τότε Ἑλληνικοῦ γένους,

tion, the existence of the Pan-Ionic festival proving that they were able to understand one another readily. 'But the author, who nowhere conceals a grudge against the Ionians, is anxious to bring out prominently the fact that the special purity of descent, on which the twelve cities prided themselves (146. 2; 147. 2), receives but little confirmation from their language.' Stein.

αἱ δύο] 18. 2, n.

μὲν] We may have either αἱ δύο μὲν or αἱ μὲν δύο. Xen. An. v. 8. 24, τοὺς κύνας τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφῃᾶσι, τοῦτον δὲ τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφῆσετε.

οἰκέαται] 27. 6, n.

§ 7. ἐπ' ἐωυτῶν] 'By themselves.' Acc. to one tradition Hdt. emigrated to Samos from Halicarnassus. 'If this be true, we must consider that we have in the writings of Hdt. the *Samian* variety of the Ionic dialect.' Rawlinson. But 'it may be questioned whether each or any of these sub-dialects possessed a distinct classical style of composition.... There is indeed much reason to believe that the Ionic of Hdt. is a more or less artificial compound of the materials placed at his disposal by these four varieties.' Mure. *Gr. Lit.* iv. 114.

CH. 143. § 1. ἐν σκ. τοῦ φ.] 'à l'abri du danger' (St.), φόβος

denoting the cause for fear: = κινδυνος.

§ 2. οὗτοι] The Asiatic Ionians (τούτων τῶν Ἰ. above). Hdt. is giving a reason for the fact that the Ionians determined to apply for help, not to those of their own race in Greece proper, but to the Spartans (140. 6). They did so simply (κατ' ἄλλο μὲν οὐδέν) because (1) there was no powerful Ionic state except Athens, and (2) the Athenians (and indeed the rest of the European Ionians) endeavoured as far as possible to sink their Ionic origin. The phrase οἱ ἄλλοι Ἴωνες would include, besides the Athenians, all the Euboeans except the Styrians and Carystians (VIII. 46. 4; Thuc. VII. 57. 4), and the inhabitants of the Cyclades with the exception of Thera (Hdt. IV. 148. 4) and Melos (VIII. 48. 2).

ἀσθενέος δὲ κ.τ.λ.] This sentence exhibits several peculiarities. (1) We have δὲ used after ἄλλο μὲν οὐδέν, where we should naturally have expected πλὴν or ἢ or ἀλλά. Cf. ἄλλω μὲν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναι, εἰ δ' ἐωυτὸν λαβησάμενος αὐτομολήσσει, III. 154. 3, where εἰ δὲ = πλὴν εἰ. (2) We have the statement introduced by δὲ put forward as a simple fact, whereas we should have expected it to be brought forward as a cause (with ὅτι) after the use of κατὰ, above: δὲ thus stands for πλὴν ὅτι 'on no other account but

πολλῶ δὲ ἦν ἀσθενέστατον τῶν ἐθνέων τὸ Ἴωνικὸν καὶ λόγου
 ἐλαχίστου· ὅτι γὰρ μὴ Ἀθῆναι, ἦν οὐδὲν ἄλλο πόλισμα
 λόγιμον. οἱ μὲν νῦν ἄλλοι Ἴωνες καὶ οἱ Ἀθηναῖοι ἔφυγον 3
 τὸ οὖνομα, οὐ βουλόμενοι Ἴωνες κεκληθῆναι· ἀλλὰ καὶ νῦν
 φαίνονται μοι οἱ πολλοὶ αὐτῶν ἐπαισχύνεσθαι τῷ οὐνόματι.
 αἱ δὲ δυνάδεκα πόλεις αὗται τῷ τε οὐνόματι ἡγάλλοντο, καὶ 4
 ἱρὸν ἰδρύσαντο ἐπὶ σφέων αὐτῶν, τῷ οὖνομα ἔθεντο Πανιῶ-
 νιον· ἐβουλεύσαντο δὲ αὐτοῦ μεταδοῦναι μηδαμοῖσι ἄλλοισι
 Ἴώνων (οὐδ' ἐδεήθησαν δὲ οὐδαμοὶ μετασχεῖν, ὅτι μὴ Σμυρ-
 144 ναῖοι)· κατὰπερ οἱ ἐκ τῆς Πενταπόλιος νῦν χώρας Δωριεῖς, 1
 πρότερον δὲ Ἐξαπόλιος τῆς αὐτῆς ταύτης καλεομένης, φυ-
 λάσσονται ὦν μηδαμοὺς ἐσδέξασθαι τῶν προσοίκων Δωριέων
 ἐς τὸ Τριοπικὸν ἱρὸν, ἀλλὰ καὶ σφέων αὐτῶν τοὺς περὶ τὸ
 ἱρὸν ἀνομήσαντας ἐξεκλήϊσαν τῆς μετοχῆς. ἐν γὰρ τῷ ἀγῶνι 2
 τοῦ Τριοπίου Ἀπόλλωνος ἐτίθεσαν τὸ πάλαι τρίποδας χάλ-
 κέους τοῖσι νικῶσι· καὶ τούτους χρῆν τοὺς λαμβάνοντας ἐκ
 τοῦ ἱροῦ μὴ ἐκφέρειν, ἀλλ' αὐτοῦ ἀνατιθεῖναι τῷ θεῷ. ἀνὴρ 3
 ὦν Ἀλικαρνησσεὺς, τῷ οὖνομα ἦν Ἀγασικκλής, νικήσας τὸν
 νόμον κατηλόγησε· φέρων δὲ πρὸς τὰ ἑωυτοῦ οἰκία προσε-
 πασσάλευσε τὸν τρίποδα. διὰ ταύτην τὴν αἰτίην αἱ πέντε 4
 πόλεις, Λίνδος, καὶ Ἰήλυσσός τε καὶ Κάμειρος, καὶ Κῶς τε
 καὶ Κνίδος, ἐξεκλήϊσαν τῆς μετοχῆς τὴν ἑκτὴν πόλιν Ἀλι-

because.' Cf. κατ' ἄλλο μὲν οὐδὲν, φοβεόμενος δὲ (= πλὴν ὅτι ἐφοβέτο), IX. 109. 4: see also I. 138. I, note on μάλιστα δέ. (3) As a further complication we have a gen. abs. intervening before the verb (ἦν), and the sentence resumed by a second δέ, which simply repeats and carries on the first: 'except, I say, because.'

ὅτι γὰρ μὴ] 18. 3, n.

§ 3. ἔφυγον] So acc. to Hdt. Cleisthenes abolished the old Ionian tribes at Athens, ὑπεριδὼν Ἴωνας.

ἀλλὰ καὶ νῦν] (and not only so) but: 'nay, even now.' This statement is attacked by the pseudo-Plutarch (*de Herod. malign.* 19).

§ 4. οὐδέ—δέ] The negative form corresponding to καὶ—δέ.

Σμυρναῖοι] Below, ch. 150.

CH. 144. § I. ὦν] Cf. 69. 2; 132. 4.

τῶν προσ. Δωρ.] e.g. the inhabitants of Cyme (174. 3), Phaselis (II. 178. 2), Nisyros and Calydna (VII. 99. 3), and Telos (VII. 153. 2). St.

τὸ...τοὺς] These words anticipate the story and so introduce γὰρ below. Cf. 65. 1. For the Asiatic Dorians, see Grote, *Pt.* II. ch. 15.

§ 2. ἐτίθεσαν] 'Used to give as prizes.' Hom. *Il.* XXIII. 262, ἱππεύσω μὲν πρῶτα ποδώκεσιν ἀγλά' δεθλα | θῆκε. We have the full phrase ἐς μέσσον ἔθηκεν, *Ib.* 704.

§ 4. τε καὶ] Prob. there was something in the constitution of the league, which would explain why Lindus stands by itself, while the

καρνησόν. τούτοισι μὲν νυν οὔτοι ταύτην τὴν ζημίην ἐπέ-
 145 θηκαν. Δυνώδεκα δέ μοι δοκέουσι πόλιας ποιήσασθαι οἱ Ἴ-
 ὼνες, καὶ οὐκ ἐβελῆσαι πλεῦνας ἐσδέξασθαι, τοῦδε εἵνεκα,
 ὅτι καὶ ὅτε ἐν Πελοποννήσῳ οἴκεον, δυνώδεκα ἦν αὐτῶν μέρεα,
 κατὰπερ νῦν Ἀχαιῶν τῶν ἐξελασάντων Ἴωνας, δυνώδεκά ἐστι
 μέρεα. Πελλήνη μὲν τε πρώτη πρὸς Σικυνῶνος, μετὰ δὲ 2
 Αἴγειρα, καὶ Αἰγαί, ἐν τῇ Κρᾶθις ποταμὸς αἰίναός ἐστι, ἀπ’
 ὅτου ὁ ἐν Ἰταλίῃ ποταμὸς τὸ οὔνομα ἔσχε, καὶ Βοῦρα καὶ 3
 Ἑλίκη, ἐς τὴν κατέφυγον Ἴωνες ὑπὸ Ἀχαιῶν μάχῃ ἐσσω-
 θέντες, καὶ Αἴγιον καὶ Ῥύπες καὶ Πατρεές καὶ Φαρέες καὶ
 Ὠλενος, ἐν τῷ Πεῖρος ποταμὸς μέγας ἐστὶ, καὶ Δύμη καὶ
 146 Τριταίees, οἱ μοῦνοι τούτων μεσόγαιοι οἰκέουσι. Ταῦτα δυνώ- 1
 δεκα μέρεα νῦν Ἀχαιῶν ἐστὶ, καὶ τότε γε Ἰώνων ἦν. τούτων 2
 δὴ εἵνεκα καὶ οἱ Ἴωνες δυνώδεκα πόλιας ἐποιήσαντο· ἐπεὶ, ὥς
 γέ τι μᾶλλον οὔτοι Ἴωνές εἰσι τῶν ἄλλων Ἰώνων, ἢ κάλλιόν
 τι γεγόνασι, μωρίῃ πολλὴ λέγειν τῶν Ἀβαντες μὲν ἐξ
 Εὐβοίης εἰσὶ οὐκ ἐλαχίστη μοῖρα, τοῖσι Ἰωνίης μέτα οὐδὲ
 τοῦ οὔνόματος οὐδέν· Μινύαι δὲ Ὀρχομένιοι ἀναμεμίσχεται 3

other four cities are thus coupled in pairs. Homer mentions the three Rhodian cities in the same order, *Λίνδον Ἰηλυσὸν τε καὶ ἀργυρόντα Κάμειρον* (*Il.* II. 656).

CH. 145. § 1. *Ἀχαιῶν κ.τ.λ.*] The same tradition, VII. 94. ‘The Homeric poems take no notice of Ionians in the northern district of Achaia.’ Grote *H. G.* I. 414 (II. 17). See also II. 368 (III. 236).

§ 2. *μὲν τε*] The occurrence of *μὲν γε* elsewhere does not justify the correction *γε* here. In Hom. we find *μὲν τε* followed by *δέ τε* (*Il.* v. 139), and also, as here, by *δέ* only (*Il.* XXI. 464): see 14. 8, note.

ἐν τῇ] Sc. *πόλι, or χώρα.*

αἰίναος] Most of the rivers of Achaia are dry in summer owing to the nearness of the mountains to the coast.

ἔτου] See 7. 4, note.

ὁ ἐν Ἰταλ.] This river (*Κράστις*, v. 45. 1) would naturally be men-

tioned by Hdt. because it flowed near Thurii, his adopted home.

CH. 146. § 2. *ἐπεὶ κ.τ.λ.*] ‘I say this is the reason, *since* the following is not the reason.’ This elliptical use of *ἐπεὶ* implies a transition from one thought to another, and may often be rendered ‘though.’ Grote notices ‘the polemical tone in which the remark is delivered,’ and Dahlmann considers that it is directed against certain boastful pretensions of the Milesian Hecataeus.

οὔτοι Ἴων.] *Ἴωνες* is pred.

Ἀβαντες] Cf. Hom. *Il.* II. 536, οἱ δ’ Εὐβοίαν ἔχον μένεα πνέοντες Ἀβαντες.

§ 3. *Μινύαι*] Hom. gives Orchomenus the epithet of *Μινύειος* (*Il.* II. 511). They are said to have founded Teos. The *Καδμεῖοι* were the ancient Boeotians (v. 57. 2; Thuc. I. 12. 3), and were connected with Miletus (170. 3, n.), Priene and Colophon. Nothing is known of the connection of the Dryopians

καὶ Καδμεῖοι καὶ Δρύοπες καὶ Φωκῆες ἀποδάσμιοι καὶ Μολοσσοὶ καὶ Ἀρκάδες Πελασγοὶ καὶ Δωριεῖς Ἐπιδαῦριοι, ἄλλα τε ἔθνηα πολλὰ ἀναμεμίσχεται. οἱ δὲ αὐτῶν ἀπὸ τοῦ 4
 πρυτανῆτος τοῦ Ἀθηναίων ὀρμηθέντες, καὶ νομίζοντες γεν-
 ναιότατοι εἶναι Ἰώνων, οὗτοι δὲ οὐ γυναικας ἡγάγοντο ἐς τὴν
 ἀποικίην, ἀλλὰ Καεῖρας ἔσχον, τῶν ἐφόνευσαν τοὺς γονέας.
 διὰ τοῦτον δὲ τὸν φόνον αἱ γυναῖκες αὗται νόμον θέμεναι 5
 σφίσι αὐτῇσι ὅρκους ἐπήλασαν καὶ παρέδωσαν τῇσι θυγα-
 τράσι, μὴ κοτε ὁμοσιτῆσαι τοῖσι ἀνδράσι, μηδὲ οὐνόματι
 βῶσαι τὸν ἐωυτῆς ἄνδρα, τοῦδε εἵνεκα, ὅτι ἐφόνευσαν σφέων
 τοὺς πατέρας καὶ ἄνδρας καὶ παῖδας, καὶ ἔπειτεν, ταῦτα
 ποιήσαντες, αὐτῇσι συνοίκεον. ταῦτα δὲ ἦν γινόμενα ἐν 6
 147 Μιλήτῳ. Βασιλέας δὲ ἐστήσαντο, οἱ μὲν αὐτῶν Λυκίους, 1
 ἀπὸ Γλαύκου τοῦ Ἱππολόχου γεγονότας, οἱ δὲ Καύκωνας
 : Πυλίου, ἀπὸ Κόδρου τοῦ Μελάνθου· οἱ δὲ καὶ συναμφο-

(56. 5; VIII. 43. 2) with Ionia. The Phocians are said to have founded Phocaea.

ἀποδάσμιοι] This prob. (cf. II. 103. 3) implies a species of *secessio*, the result of internal dissensions (St.). Translate 'detached.'

Μολοσσο] Of these and the remaining peoples named nothing certain is known.

ἄλλα ἔθν.] Such as the Carians, Lycians, &c.

§ 4. πρυτανῆτος] This implies that they were full Athenian citizens. See Smith's *Dict. Ant. Colonia*. For the connection of Athens with the Ionian emigration, see Thuc. I. 2. 6.

οὗτοι δὲ] repeats οἱ δὲ above.

Καεῖρας] i.e. women of the country: Miletus, Myus and Priene were in Caria (142. 4).

§ 5. ἐπήλασαν] Acc. to Buttmann (*Lexil.* ὅρκος) ἐπ- refers to the thing, and νόμον θέμεναι must be joined to σφίσι αὐτῇσι. ὅρκον ἐπελάσαι means therefore 'to lay a solemn oath on a thing,' 'bind oneself to it by an oath.' But ὅρκους προσάγων σφι (VI. 74. 2) is in favour of taking σφίσι αὐτῇσι with ἐπήλα-

σαν. On this view ἐπελαύνειν will only be a stronger form of προσάγειν (compare ὅρκος ἐπακτός, a compulsory oath, Isocr. *Dem.* 23). St. Translate: 'forcibly laid oaths upon one another.' The Lat. phrase *jusjurandum adigere* is not really parallel, since there the real object of the verb is always *aliquem*, either expressed or implied.

τὸν ἐωυτῆς] As if *μηδεμῶν* had been used above. Compare the change from plur. to sing. 132. 2.

§ 6. ἦν γινόμενα] 'It was at M. that these things went on.' The periphrasis for ἐγίνετο emphasizes the duration of the action.

CH. 147. § 1. βασιλέας δὲ κ.τ.λ.] Hdt. states three arguments against the special claims of the Asiatic Ionians:—(1) they were for the most part a mixed race originally: (2) those of them who, like the Milesians, were originally Athenian citizens, took foreign wives: (3) the chiefs whom they set over them were not of Ionic descent.

Γλαύκου] Cf. Hom. *Il.* II. 876; VI. 119.

Καύκ. Πυλίου] i.e. the Caucones of Triphylia (IV. 148. 4). The Ho-

τέρους. ἀλλὰ γὰρ περιέχονται τοῦ οὐνόματος μᾶλλον τι²
 τῶν ἄλλων Ἰόνων, ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες
 Ἴωνες· εἰσὶ δὲ πάντες Ἴωνες, ὅσοι ἀπ' Ἀθηνῶν γεγονάσι καὶ
 Ἀπατούρια ἄγουσι ὀρτήν. ἄγουσι δὲ πάντες πλὴν Ἐφεσίων³
 καὶ Κολοφωνίων· οὗτοι γὰρ μούνοι Ἰόνων οὐκ ἄγουσι Ἀπα-
 148 τούρια, καὶ οὗτοι κατὰ φόνου τινὰ σκῆψιν. Τὸ δὲ Πανιώνιον¹
 ἐστὶ τῆς Μυκάλης χῶρος ἱρὸς πρὸς ἄρκτον τετραμμένος,
 κοινῇ ἐξαραιρημένος ὑπὸ Ἰόνων Ποσειδέωνι Ἑλικωνίῳ· ἡ δὲ
 Μυκάλη ἐστὶ τῆς ἠπείρου ἄκρη, πρὸς ζέφυρον ἄνεμον κατή-
 κουσα Σάμῳ, ἐς τὴν συλλεγόμενοι ἀπὸ τῶν πολλῶν Ἴωνες
 ἄγεσκον ὀρτήν, τῇ ἔθεντο οὐνομα Πανιώνια. πεπόνθασι δὲ²

meric Pylus was apparently not in the territory of the Caucones: see *Od.* III. 366. St. Acc. to Hdt. Codrus and Melanthus emigrated from Pylus to Athens (v. 65. 4).

συναμφοτέρους] This implies that the two races intermarried.

§ 2. ἔστωσαν δὲ κ.τ.λ.] Not 'let us call then those that are of pure descent Ionians,' but 'let us call them then the really thoroughbred Ionians,'—a hit at their extravagant pretensions. ἔστωσαν implies giving a new name. Cf. *Aristot. Eth.* II. 7. 3, ἐλλείποντες δὲ περὶ τὰς ἡδονὰς οὐ πᾶν γίγνονται· διόπερ οὐδ' οὐνόματος τετυχήκασιν, ἔστωσαν δὲ ἀναίσθητοι. δέ repeats ἀλλά, and introduces the apodosis after the clause ἀλλά γάρ κ.τ.λ. See II. 116. 1, n. καὶ adds emphasis:='not merely Ionians but' (117. 1, n.).

εἰσὶ δὲ πάντες κ.τ.λ.] 'We must construe both these tests of Ionism with indulgence.' Grote *H. G.* II. 367 (III. 234), n.

§ 3. πλὴν Ἐφεσίων] The Ephesians must have kept the feast originally, since one of the months in their calendar, which nearly corresponds with the month in which the feast was kept at Athens (*Pyanep-sion*), was called Ἀπατουρεῶν (see *Dict. Ant. Calendarium, Apaturia*).

καὶ οὗτοι] καὶ has a restrictive force (102. 4).

φόνου] Advantage was often taken

of feasts for purposes of assassination or revolution. Thus Hipparchus was assassinated at the Pana-thenaea, 'the only day on which no suspicion attached to large bodies of citizens wearing arms,' *Thuc.* VI. 56. 2.

CH. 148. § 1. πρὸς ἄρκτον τετρ.] i.e. on the north-side of the promontory (ἄκρη, below).

ἐξαραιρημένος] 'Set apart:' cf. *ἐξαιρετος*, II. 98. 1. With the anomalous reduplication compare ὀρώ-ρυκτο, 186. 4.

Ἑλικωνίῳ] The god of Helice (145. 3): Ἑλικώνιον ἀμφὶ ἀνακτα, *Hom. Il.* XX. 404.

κατήκουσα Σ.] 'Stretching (out to sea: cf. οὖρος ἐς θάλασσαν κατήκον, VII. 22. 3) off Samos.' This local dative is uncommon except with names of cities. Krüg. compares τῇ Δήλῳ ἔσχον, 'touched at Delos,' *Thuc.* III. 29. 1; *Jelf Μυνη κεκλιμένος Κηφισίδι*, *Hom. Il.* V. 709.

ἐς τὴν] refers, not to Samos, but to Mycale.

§ 2. πεπόνθασι δὲ κ.τ.λ.] Stein thinks that this sentence was originally a marginal note, in answer to a previous commentator, who had written Ἰωνικῶς or Ἰακῶς over the termination of Πανιώνια. Certainly the use of πάσχω here is an idiom which one would hardly have expected in Hdt.

- οὔτι μῶναι αἱ Ἰώνων ὄρται τοῦτο, ἀλλὰ καὶ Ἑλλήνων
 πάντων ὁμοίως πᾶσαι ἐς τὸν γράμμα τελευτῶσι, κατὰπερ
 τῶν Περσέων τὰ οὐνόματα. αὗται μὲν αἱ Ἰάδες πόλεις εἰσι.
 149 Αἶδε δὲ αἱ Αἰολίδες, Κύμη, ἡ Φρικωνὶς καλεομένη, Λήρισσαι, 1
 Νέον τεῖχος, Τήμνος, Κίλλα, Νότιον, Αἰγυρόεσσα, Πιτάνη,
 Αἰγαῖαι, Μύρινα, Γρύνεια· αὗται ἔνδεκα Αἰολέων πόλεις αἱ
 ἀρχαῖαι. μία γὰρ σφεων παρελύθη ὑπὸ Ἰώνων, Σμύρνη.
 ἦσαν γὰρ καὶ αὗται δυνάδεκα αἱ ἐν τῇ ἡπείρῳ. οὗτοι δὲ οἱ 2
 Αἰολέες χώρην μὲν ἔτυχον κτίσαντες ἀμείνω Ἰώνων, ὠρέων
 δὲ ἤκουσαν οὐκ ὁμοίως. Σμύρνην δὲ ὧδε ἀπέβαλον Αἰολέες.
 150 Κολοφωνίους ἀνδρας στάσει ἐσσωθέντας καὶ ἐκπεσόντας ἐκ 1
 τῆς πατρίδος ὑπεδέξαντο. μετὰ δὲ οἱ φυγάδες τῶν Κολοφω- 2
 νίων φυλάξαντες τοὺς Σμυρναίους ὀρτὴν ἔξω τείχεος ποιευ-
 μένους Διονύσῳ, τὰς πύλας ἀποκληῖσαντες, ἔσχον τὴν πόλιν.
 βοθηθσάντων δὲ πάντων Αἰολέων, ὁμολογίῃ ἐχρήσαντο, τὰ 3
 ἐπιπλα ἀποδόντων τῶν Ἰώνων, ἐκλιπεῖν Σμύρνην Αἰολέας.
 ποιησάντων δὲ ταῦτα Σμυρναίων, ἐπιδιείλοντό σφεας αἱ 4
 ἔνδεκα πόλεις, καὶ ἐποίησαντο σφέων αὐτέων πολιήτας.
 151 Αὗται μὲν νυν αἱ ἡπειρώτιδες Αἰολίδες πόλεις, ἔξω τῶν ἐν 1
 τῇ Ἰδῇ οἰκημένων· κεχωρίδεται γὰρ αὗται. αἱ δὲ τὰς νήσους 2
 ἔχουσαι, πέντε μὲν πόλεις τὴν Λέσβον νέμονται· τὴν γὰρ
 ἕκτην ἐν τῇ Λέσβῳ οἰκομένην Ἀρίσβαν ἡνδραπόδισαν Μη-

τοῦτο]= having the termination, *a.*

κατὰπερ τῶν Π.] 139. 2.

CH. 149. § 1. αἱ Αἰολίδες]

Grote *H. G.* Part II. ch. 14.

Φρικωνὶς] Prob. so called from Phricium, a mountain above Thermopylae, the Aeolic emigrants having come from Locris.

αἱ ἀρχαῖαι] These older cities are opposed to the later Aeolic settlements round mount Ida (151. 1). See Grote.

σφεων] depends on παρελύθη, = 'was set loose from,' λύεσθαι referring to the severing of the *Bund*.

§ 2. ἦσαν] 'Used to be,' before this.

καὶ αὗται] as well as the Ionian cities.

ἀμείνω]= more fertile: cf. ἀρίστη, 193. 3.

ἤκουσαν] 30. 8, n.

CH. 150. § 1. ὑπεδέξαντο] Sc. οἱ Σμυρναῖοι. ὑπ.=under shelter.

§ 3. τῶν Ἰώνων] Colophon was an Ionian town (142. 5).

§ 4. ἐπιδιέλ. σφεας] Not 'distributed themselves afresh,' but 'distributed them (the Smyrnaeans) among themselves.' So ἐπιδιελόμενοι τὰς πόλεις ἐπόρθεον, v. 116. 2. For Σμυρναίων... σφεας, see 3. 3, n. 'Smyrna appears to have become Ionic before B. C. 688.' Grote. Cf. 16. 2.

CH. 151. § 1. κεχωρίδεται]= χωρὶς εἰσι (cf. κεχωρίσθαι, 4. 4).

§ 2. πέντε μὲν] Answered by ἐν Τενέδῳ δὲ μία.

ἕκτην] is pred., τὴν belonging to οἰκομένην, which is the imperf. participle.

θυμναῖοι, ἔοντας ὁμαίμους. ἐν Τενέδῳ δὲ μία οἰκέεται πόλις, καὶ ἐν τῇσι Ἑκατὸν Νήσοισι καλεομένησι ἄλλη μία. Λεσ-
βίοισι μὲν νυν καὶ Τενεδίοισι, κατάπερ Ἰώνων τοῖσι τὰς
νῆσους ἔχουσι, ἦν δεινὸν οὐδέν· τῇσι δὲ λοιπῇσι πόλισι ἔαδε
κοινῇ Ἰωσι ἔπεσθαι, τῇ ἂν οὔτοι ἐξηγέωνται.

- 152 Ὡς δὲ ἀπικέατο ἐς τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων
οἱ ἄγγελοι (κατὰ γὰρ δὴ τάχος ἦν ταῦτα πρησόμενα) εἴλοντο
πρὸ πάντων λέγειν τὸν Φωκαέα, τῷ οὖνομα ἦν Πύθερμος. ὁ
δὲ, πορφύρεόν τε εἶμα περιβαλόμενος, ὡς ἂν πυνθανόμενοι
πλείστοι συνέλθοιεν Σπαρτιητέων, καὶ καταστὰς ἔλεγε
πολλὰ, τιμωρέειν ἑωυτοῖσι χρήζων. Λακεδαιμόνιοι δὲ οὐ
κως ἤκουον, ἀλλ' ἀπέδοξέ σφι μὴ τιμωρέειν Ἰωσι. οἱ μὲν
δὴ ἀπαλλάσσοντο, Λακεδαιμόνιοι δὲ ἀπώσάμενοι τῶν Ἰώνων
τοὺς ἀγγέλους, ὅμως ἀπέστειλαν πεντηκοντέρῳ ἄνδρα, ὡς
μὲν ἐμοὶ δοκεῖ, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ
Ἰωνίης. ἀπικόμενοι δὲ οὔτοι ἐς Φώκαιαν, ἔπεμπον ἐς Σάρδις
σφέων αὐτῶν τὸν δοκιμώτατον, τῷ οὖνομα ἦν Λακρίνης,
ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος
μηδεμίαν πόλιν σιναμωρέειν, ὡς αὐτῶν οὐ περιοφόμενων.
- 153 Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπείρεσθαι τοὺς
παρέοντας οἱ Ἑλλήνων, τίνες ἔοντες ἄνθρωποι Λακεδαιμόνιοι
καὶ κοσοὶ πλήθος, ταῦτα ἑωυτῷ προαγορεύουσι. πυνθανό-
μενον δὲ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιήτην· “Οὐκ

Ἀρίσβαν...ἔοντας] Cf. 67. 3;
211. 2.

ἄλλη μ[α] i.e. the scattered inhabitants of these small islands formed one state in the league.

CH. 152. § 1. οἱ ἄγγελοι] See 141. 6.

γάρ] As soon as they arrived (for there was no time to be lost) they chose etc.

τὸν Φ.] This seems to imply that each state sent one envoy.

§ 2. πορφύρεον] ‘An attractive spectacle amid the plain clothing universal at Sparta.’ Grote. ‘Hdt. thinks this fact deserves prominence as a mark of Ionian luxury.’ St.

εἶμα] = ἱμάτιον (155. 6).

ὡς ἂν] 75. 5.

καταστὰς] implies a ‘set’ speech. ἔλεγε πολλὰ] This would not help them at Sparta: see III. 46. 1. ἀπέδοξέ σφι] ‘They resolved on the contrary,’ (172. 3).

§ 3. ὡς μὲν] Cf. 131. 1.

§ 4. ἀπερέοντα...ῥῆσιν] This may = ‘to deliver a verbal message’ (L. and S. Lex.), ἀπο- thus merely meaning ‘forth,’ as in χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν, Hom. II. ix. 309. But more prob. here as in other passages in Hdt. ἀπο- anticipates the following negative (cf. 155. 6). ῥῆσιν is thus a cognate accus. (instead of ἀπόρρησιν), depending on part only of the verbal notion.

CH. 153. § 2. οὐκ ἔδεισά κω] Krüg. reads κως here and at IV. 97. 5,

ἐδεισά κω ἄνδρας τοιούτους, τοῖσι ἐστὶ χῶρος ἐν μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους ὁμοῦντες ἐξαπατῶσι. τοῖσι, ἣν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα 3 ἔσται ἔλλεσχα, ἀλλὰ τὰ οἰκήϊα." Ταῦτα ἐς τοὺς πάντας 4 "Ἕλληνας ἀπέρριψε ὁ Κῦρος τὰ ἔπεα, ὅτι ἀγορὰς κτησάμενοι ὦνῃ τε καὶ πρήσει χρέωνται. αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι 5 οὐδὲν ἐώθασι χρᾶσθαι, οὐδέ σφί ἐστι τὸ παράπαν ἀγορή. Μετὰ ταῦτα ἐπιτρέψας τὰς μὲν Σάρδεις Ταβάλῳ ἀνδρὶ Πέρσῃ, 6 τὸν δὲ χρυσὸν, τὸν τε Κροίσου καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτῆν ἀνδρὶ Λυδῷ κομίζειν, ἀπήλαυνε αὐτὸς ἐς Ἀγβάτανα, Κροίσου τε ἅμα ἀγόμενος, καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ

and Stein explains οὐκ...κω as equivalent to οὐ πως, οὐδαμῶς, comparing Hom. *Od.* xvi. 161, οὐ γάρ πω πάντεσσιν θεοὶ φαίνονται ἐναργεῖς. But this is unnecessary. The meaning may be either 'never yet did I fear,' like οὐ γάρ πω τοιοῦτος ἴδον ἀνέρας, *Il.* i. 262; or more prob. 'not yet do I fear,' like οὐ κω λέγω, 32. 7. On this latter view, *ἐδεῖσα* is an example of the idiomatic use of the aorist, so common in the dramatists, e.g. *παρήνεσα*, Soph. *Phil.* 1434; *ἀπέπτυσσα*, Eur. *Hec.* 1276; ὦ γὰρ θεέ, καὶ αὐτὸς ἐμαντοῦ νῦν δὴ κατεγέλασα, Plat. *Leg.* III. 686, the action, though really in present time, being referred by the aorist to the moment immediately preceding the speech: 'I do not yet fear, I felt' (i.e. just now, while being informed about the Lacedaemonians).

ὁμοῦντες] Nowhere else used: but Bähr does not adopt Bekker's correction, *ὁμουντες*.

§ 3. ἔλλεσχα.] 'Matter for gossip,' i.e. in their ἀγορά. The λέσχη was an important institution in Dorian states. At Sparta each tribe had its λέσχη or club-room (*Dict. Ant.*). So γενομένης λέσχης, of a discussion among Spartans, ix. 71. 5: cf. II. 32. 1, n.

§ 4. τοὺς πάντας] 'The Greeks, as a body.'

ἀπέρρι.] 'Cast in the teeth of.'

κτησάμενοι] Stein reads *στησά-*

μενοι, comparing ἀγορῇ οὐκ ἔσταται σφι, vi. 58. 7. Certainly we should have expected ἐκτημένοι, like *μαντήϊον ἐκτήσθαι*, i. 49. But the aor. is used by Homer (for the pluperf.) in the sense of 'possessed': *Il.* ix. 400, κτήμασι τέρεσθαι, τὰ γέρων ἐκτήσατο Πηλεΐς, *Od.* xiv. 4, κήδετο οἰκήων, οὓς κτήσατο διὸς Ὀδυσσεύς.

§ 5. οἱ Πέρσαι] So Xenophon in his ideal Persian state only allows an ἐλευθέρα ἀγορά, *Cyr.* i. 2. 3 (compare Aristotle's double ἀγορά, *Pol.* iv. 12). Even in Greece the commercial side of the ἀγορά was never a subject of national pride. Notice the use of ἀγοραῖος (II. 141. 4; 167. 2). The ancient Greek commercial ἀγορά has its counterpart at the present day in the Oriental bazaar.

§ 6. ἐπιτρέψας] A trace of the way in which the Persian empire was administered before the time of Darius: 'Tabalus being governor of Sardis, Pactyas receiver-general of the treasury, and Mazares (156. 3) commander-in-chief.' Heeren.

κομίζειν] Not 'to carry to Agbatana' (for this office he would prob. have named a Persian, not a Lydian), but simply 'to take care of,' like κτήματα μὲν, τὰ μοι ἐστι, κομίζεμεν ἐν μεγάροισιν, Hom. *Od.* xxiii. 355. St. So κόμιζε (of a plant) 'take care of it,' 'rear it up.' Aesch. *Cho.* 262.

ποιησάμενος τὴν πρώτην εἶναι. ἥ τε γὰρ Βαβυλῶν οἱ ἦν 7
ἐμπόδιος, καὶ τὸ Βάκτριον ἔθνος, καὶ Σάκαι τε καὶ Αἰγύπτιοι,
ἐπ' οὓς ἐπείχέ τε στρατηλατέειν αὐτὸς, ἐπὶ δὲ Ἰωνας ἄλλον

154 πέμπειν στρατηγόν. Ὡς δὲ ἀπῆλασε ὁ Κῦρος ἐκ τῶν
Σαρδίων, τοὺς Λυδοὺς ἀπέστησε ὁ Πακτίης ἀπὸ τε Ταβάλου
καὶ Κύρου· καταβὰς δὲ ἐπὶ θάλασσαν, ἄτε τὸν χρυσὸν ἔχων
πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο καὶ
τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἑωυτῷ στρατεύ-
εσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδεις ἐπολιόρκει Τάβαλον,
ἀπεργμένον ἐν τῇ ἀκροπόλει.

155 Πυθόμενος δὲ κατ' ὁδὸν ταῦτα ὁ Κῦρος εἶπε πρὸς Κροῖσον 1
τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων
ἐμοί; οὐ παύσονται Λυδοὶ, ὥς οἴκασι, πρήγματα παρέχοντες
καὶ αὐτοὶ ἔχοντες. φροντίζω, μὴ ἄριστον ἢ ἐξανδραποδί-
σασθαι σφεας· ὁμοίως γάρ μοι νῦν γε φαίνομαι πεποιη- 2
κέναι, ὥς εἴ τις πατέρα ἀποκτείνας τῶν παιδῶν αὐτοῦ
φείσαιοτο. ὥς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλεόν τι ἢ πατέρα
έόντα σὲ λαβὼν ἄγω, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέ-
δωκα· καὶ ἔπειτα θυνμάζω, εἴ μοι ἀπεστᾶσι;” Ὁ μὲν δὴ 3
τά περ ἐνόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δέισας μὴ ἀναστά-
τους ποιήσῃ τὰς Σάρδεις· “ὦ βασιλεῦ, τὰ μὲν οἰκότα
εἵρηκας· σὺ μέντοι μὴ πάντα θυμῷ χρέο, μηδὲ πόλιν ἀρχαίην
ἐξαναστήσῃς, ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον καὶ

τὴν πρώτην] An adverbial phrase like τὴν ταχίστην (cf. τὴν πρώτην εἶναι, III. 134. 8).

εἶναι] This has been explained as added pleonastically after ἐν οὐδε-νὶ λ. ποιησάμενος, like ἐπωνυμίην ἔχοντος Θεσίου εἶναι (II. 44. 3). But more prob. εἶναι is to be taken with τὴν πρώτην in a restrictive sense (172. I, n.); = ‘at least to begin with.’ Cf. τὸ σύμπαν εἶναι, VII. 143. 5, and the common phrases τὸ νῦν εἶναι, τὸ τήμερον εἶναι (Bähr).

§ 7. τε...δὲ] See II. 126. 2, n. For the misplacement of τε, cf. I. 117. 3.

CH. 154. ἄτε τὸν χρ. ἔχων] This gives a reason for ἐμισθοῦτο.

CH. 155. § 1. μὴ] On the analogy of verbs of fearing: ‘I doubt whether it be not best.’

§ 2. ὥς εἴ τις κ.τ.λ.] An allusion to the Greek proverb, attributed to Stasinus (II. 117. 1, n.), νῆπιος, δς πατέρα κτείνας παῖδας καταλείπει (Aristot. *Rhet.* I. 15. 14; II. 21. 11). Below, § 4, another Greek proverbial saying is put into the mouth of Croesus.

Λυδῶν] Governed by πατέρα. ἄγω] as prisoner: captivity being equivalent to death.

§ 3. τὰ μὲν] τὰ is demonstrative: οἰκότα predicate.

πάντα] Cf. 99. 2; II. 95. 3.

τῶν νῦν ἐστεώτων. τὰ μὲν γὰρ πρότερον ἐγὼ τε ἔπρηξα, 4
καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω. τὰ δὲ νῦν παρέοντα,
Πακτύης γάρ ἐστι ὁ ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδις,
οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων τάδε 5
αὐτοῖσι ἐπίταξον, ὥς μήτε ἀποστέωσι, μήτε δεινοὶ τοι ἔωσι.
ἄπειπε μὲν σφι πέμψας ὅπλα ἀρήϊα μὴ ἐκτῆσθαι, κέλευε δέ 6
σφέας κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι, καὶ κοθόρνους ὑπο-
δέεσθαι· πρόειπε δ' αὐτοῖσι κιθαρίζειν τε καὶ ψάλλειν καὶ 7
καπηλεύειν παιδεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ὃ
Βασιλεῦ, γυναῖκας ἀντ' ἀνδρῶν ὕφει γεγονότας, ὥστε οὐδὲν
156 δεινοὶ τοι ἔσονται, μὴ ἀποστέωσι." Κροῖσος μὲν δὴ ταῦτά 1
οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὐρίσκων Λυδοῖσι, ἣ ἀνδρα-
ποδισθέντας πρηθῆναι σφέας· ἐπιστάμενος ὅτι ἦν μὴ ἀξιο-
χρεων πρόφασιν προτείνῃ, οὐκ ἀναπείσει μιν μεταβουλεύ-
σασθαι, ἀρρωδέων δὲ, μὴ καὶ ὕστερόν κοτε οἱ Λυδοὶ, ἦν τὸ

ἐστεώτων] Thuc. v. 46. 1, εὖ ἐστῶτων τῶν πραγμάτων (Kr.).

§ 4. κεφαλῇ ἀναμάξας] Hom. Od. XIX. 92, ἔρδουσα μεγά ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις. On the usual explanation of this phrase (L. and S. Lex.) the metaphor would seem to have come from the custom of wiping the sword on the head of the murdered man: *κάπῃ λουτροῖσιν κάρα | κηλῖδας ἐξέμαζεν*, Soph. El. 445. But neither here nor in the passage from the Odyssey is there any allusion to punishment by death. Hence Stein ingeniously suggests that the verb may be *ἀν-αμαγεῖν* (*ἀμ-αγεῖν* = *cogere*, *coacervare*, whence *ἀμαξα*), so that the meaning would be: 'That which happened before was my own work, and I bear the burden of it heaped upon my own head.' Cf. *τίνες εἰσὶν οἷς ἀν εἰκότως τὴν τῶν γεγενημένων αἰτίαν ἐπὶ τὴν κεφαλὴν ἀναθεῖεν ἄπαντες*, Dem. de Cor. 323. It is difficult to find any parallel for the combination of *ἀν* and *αμα* in composition, but this interpretation seems simpler than the older one. There is a similar doubt as to whether *προεσάξαντο* is to be referred to *ἄγω* or *σάσσω* (190. 3, n.).

τὰ δὲ νῦν π.] Put in construction with *ἀδικέων* (the nearer verbal notion) instead of with *δότω δίκην*. See 24. 7, n.

τῷ σὺ ἐπέτρ.] This is slightly inconsistent with 153. 6.

§ 6. ἀρήϊα] Added because *ὅπλα* in Hdt. is not entirely restricted to the meaning, 'weapons' (cf. vii. 25. 1). So Hom. II. x. 407, *ποῦ δέ οἱ ἔντεα κείται ἀρήϊα*; where the epithet marks the distinction from other *ἔντεα*, e.g. *ἔντεα δαιτός* (Od. vii. 232).

ὑποδύνειν] This implies that they had not hitherto worn both garments together. Either was worn separately: cf. *οἰοχίτων* (Od. xiv. 489) with *ἀχιτών*, i.e. wearing only the *ἱμάτιον* (Xen. Mem. i. 6. 2). The *κόθορνος* had a thick sole; hence it would tend to make the Lydians *ποδαβροὶ* (55. 2).

§ 7. κιθαρίζειν] depends on *παιδεύειν*.

CH. 156. § 1. ταῦτά οἱ ὑπ.] 'Evidently an hypothesis to explain the contrast between the Lydians of Hdt.'s time and the old irresistible horsemen of the days of Croesus.' Grote.

ἐπιστάμενος] 122. 1, n.

παρεὼν ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπό-
 λωνται. Κῦρος δὲ ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπεὶς τῆς ὀργῆς, 1
 ἔφη οἷ πείθεσθαι. καλέσας δὲ Μαζάρεα ἄνδρα Μῆδον, 3
 ταῦτά οἱ ἐνετείλατο προειπεῖν Λυδοῖσι, τὰ ὃ Κροῖσος ὑπε-
 τίθετο· καὶ πρὸς ἐξανδραποδίσασθαι τοὺς ἄλλους πάντας, οἷ
 μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύνῃ
 157 πάντως ζῶντα ἀγαγεῖν παρ' ἐωυτόν. Ὁ μὲν δὲ ταῦτα ἐκ 1
 τῆς ὁδοῦ ἐντειλάμενος ἀπήλανε ἐς ἡθεα τὰ Περσέων. Πακ- 2
 τύνῃ δὲ πυθόμενος ἀγχοῦ εἶναι στρατὸν ἐπ' ἐωυτόν ἰόντα,
 δείσας ὥχετο φεύγων ἐς Κύμην. Μαζάρης δὲ ὃ Μῆδος ἐλά- 3
 σας ἐπὶ τὰς Σάρδις, τοῦ Κύρου στρατοῦ μοῖραν ὅσῃν δὴ κοτε
 ἔχων, ὡς οὐκ εὔρε ἔτι ἔοντας τοὺς ἀμφὶ Πακτύνῃ ἐν Σάρδισι,
 πρῶτα μὲν τοὺς Λυδοὺς ἠνάγκασε τὰς Κύρου ἐντολὰς ἐπι-
 τελέειν· ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν
 δίαιταν τῆς ζῆς μετέβαλον. Μαζάρης δὲ μετὰ τοῦτο ἔπεμπε 4
 ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτύνῃ· οἱ δὲ
 Κυμαῖοι ἔγνωσαν, συμβουλῆς πέρι ἐς θεὸν ἀνῶσαι τὸν ἐν
 Βραγχίδῃσι. ἦν γὰρ αὐτόθι μαντήϊον ἐκ παλαιοῦ ἰδρυμένον, 5
 τῷ Ἰωνέσι τε πάντες καὶ Αἰολέσι ἐώθεσαν χρέεσθαι. ὃ δὲ
 χῶρος οὗτος ἐστὶ τῆς Μιλησίης ὑπὲρ Πανόρμου λιμένος.
 158 Πέμφαντες ὦν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρόπους, 1
 εἰρώτεον περὶ Πακτύνῃ ὁκοῖόν τι ποιέοντες θεοῖσι μέλλοιεν

ὑπεκδράμωσι] 'Should they escape the present imminent danger.' *τρέχειν* often implies a notion of danger: *περὶ ἐωυτοῦ τρέχων*, VII. 57. 2; *τρέχων περὶ τῆς ψυχῆς*, IX. 37. 3. *ὑπεκ-* either as in *ὑπεκτιθέναι* (V. 65. 2) 'to convey out and place in safety,' or more simply 'from under.'

CH. 157. § 1. ἐκ τῆς ὁδοῦ] Cf. 'quas ex itinere literas misisti.' Cic. *Fam.* III. 9.

ἡθεα τὰ Π. i.e. Agbatana (153. 6), which was properly the home of the Median race (98. 5). But Hdt. uses the language of his own day, when the distinction between Mede and Persian was scarcely recognized. See note, 163. 3.

§ 2. ὥχετο φεύγων] See 160. 5, n.

§ 3. ὅσῃν δὴ κοτε] See note on οἷα δὴ, 86. 6.

τοὺς ἀμφὶ Π.] The phrase includes Pactyas himself.

§ 4. συμβουλῆς πέρι] πέρι denotes the subject on which they referred to the god: 'on the matter of the counsel which they had to take together,' like *περὶ σπονδῶν ἀνολίσσω ἐς τοὺς πλεῦνας*, VII. 149. 2.

§ 5. ὑπὲρ] The temple stood on high ground. Its remains are still 'visible to one who sails along the coast.' *Dict. Geogr.* No one would gather from this passage that Hdt. had already twice mentioned the oracle (46. 2; 92. 2). Cf. 170. 3.

CH. 158. § 1. τοὺς Βρ.] See 92. 2, n.

ὁκοῖόν τι] An unnecessarily in-

χαριεῖσθαι. ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο, ἐκδιδόναι Πακτύνην Πέρσῃσι. Ταῦτα δὲ ὡς ἀπενειχθέντα 2 ἤκουσαν οἱ Κυμαῖοι, ὀρμέατο ἐκδιδόναι. ὀρμεωμένου δὲ ταύτῃ 3 τοῦ πλήθεος, Ἀριστόδικος ὁ Ἡρακλίδεω, ἀνὴρ τῶν ἀστών ἐὼν δόκιμος, ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους, ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς θεοπρόπους οὐ λέγειν ἀληθές· ἐς δὲ, τὸ δεύτερον περὶ Πακτύεω ἐπειρησόμενοι, ἦσαν 159 ἄλλοι θεοπρόποι, τῶν καὶ Ἀριστόδικος ἦν. Ἀπικομένων δὲ 1 ἐς Βραγχίδας, ἐχρηστηριάζετο ἐκ πάντων Ἀριστόδικος, ἐπειρωτέων τάδε· “ὦναξ, ἦλθε παρ’ ἡμέας ἰκέτης Πακτύης ὁ 2 Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δέ μιν ἐξαιτέονται, προεῖναι Κυμαίους κελεύοντες· ἡμεῖς δὲ δειμαίνοντες τὴν Περσέων δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ ἡμῖν δηλωθῇ ἀτρεκέως, ὁκότερα ποιεῶμεν.” Ὁ μὲν ταῦτα ἐπειρώτα, ὁ δ’ αὐτίς τὸν 3 αὐτόν σφι χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι Πακτύνην Πέρσῃσι. πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ προνοίας ἐποίεε τάδε· 4 περιύων τὸν νηὸν κύκλῳ, ἐξαίρει τοὺς στρουθοὺς, καὶ ἄλλα ὅσα ἦν νενεοσσευμένα ὀρνίθων γένεα ἐν τῷ νηῷ. ποιέοντος 5 δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι, φέρουσιν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσιν δὲ τάδε·

definite phrase (like τὰ τῶν δν. ἐχόμενα for δνείρατα, 120. 4), since there were but two or three courses open to them: we have ὁκότερα, 159. 2.

§ 3. Ἡρακλίδεω] About forty years later (500 B.C.), we find an Aristagoras, son of Heraclides, tyrant of Cyme (v. 37. 1).

ἔσχε...ἐς δ] So ὑπήκουσαν, ἐς δ σφι ἔαδε, IV. 201. 4. Generally we find the imperfect or present before ἐς δ, but it is often coupled very loosely on to the preceding clause: = ‘so that at last.’ See II. 116. 1, n.

CH. 159. § 2. δειμαίνοντες] ‘Although fearing.’

τὸ ἀπὸ σεῦ] ‘Thy counsel:’ cf. ἐθέλω τὸ ἀπὸ σεῦ, ὁκοῖόν τι λέγεις, τυθέσθαι, VII. 101. 3.

ποιῶμεν] Cf. 206. 5.

§ 3. ὁ δ'] The god, Apollo: to whom alone Hdt. applies the title ὦναξ (§ 2).

§ 5. ἀδύτου] Here apparently distinct from the μέγαρον, in which the θεοπρόποι would be. Prob. not all temples were constructed alike: cf. ἐς τὸ μέγαρον ἐσελθόντες ἔζοντο (at Delphi), and the Pythia’s answer, ἀλλ’ ἴσον ἐξ ἀδύτοιο, VII. 140.

φέρουσιν] Probably with a local signification like τὰ πρὸς νότον φέροντα, VII. 201. 3; ὁδὸς φέρουσα ἐς ἱρόν, II. 122. 3. The word refers to that modification in the sound of a voice, by which we can tell, without seeing the speaker, whether we ourselves are addressed or not. χρηστήριον ἐς Ἀργεῖους φέρον (VI. 19. 1) is different.

“Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιέειν; τοὺς 6
 ἰκέτας μου ἐκ τοῦ νηοῦ κεραίσεις;” Ἀριστόδικον δὲ οὐκ 7
 ἀπορήσαντα πρὸς ταῦτα εἶπεν· “Ὀναξ, αὐτὸς μὲν οὕτω
 τοῖσι ἰκέτησι βοηθéis, Κυμαίους δὲ κελεύεις τὸν ἰκέτην
 ἐκδιδόναι;” Τὸν δὲ αὐτὶς ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, 8
 ἵνα γε ἀσεβήσαντες θᾶσσον ἀπόλησθε, ὥς μὴ τὸ λοιπὸν περὶ
 160 ἰκετέων ἐκδόσιος ἔλθῃτε ἐπὶ τὸ χρηστήριον.” Ταῦτα ὡς 1
 ἀπενειχθέντα ἤκουσαν οἱ Κυμαῖοι, οὐ βουλόμενοι οὔτε ἐκδόν-
 τες ἀπολέσθαι, οὔτε παρ’ ἐωντοῖσι ἔχοντες πολιορκέεσθαι,
 ἐς Μυτιλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μυτιληναῖοι, ἐπι- 2
 πέμποντος τοῦ Μαζάρεος ἀγγελίας ἐκδιδόναι τὸν Πακτύνην
 παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ δῆ· οὐ γὰρ ἔχω τοῦτό γε
 εἶπεν ἀτρεκέως· οὐ γὰρ ἐτελεώθη. Κυμαῖοι γὰρ, ὥς ἔμαθον 3
 ταῦτα πρησόμενα ἐκ τῶν Μυτιληναίων, πέμψαντες πλοῖον
 ἐς Λέσβον, ἐκκομίζουσι Πακτύνην ἐς Χίον. ἐνθεῦτεν δὲ, ἐξ 4
 ἱεροῦ Ἀθηναίης Πολιούχου ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη·
 ἐξέδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ Ἀταρνεί μισθῷ τοῦ δὲ Ἀταρνέος
 τούτου ἐστὶ χῶρος τῆς Μυσίης, Λέσβου ἀντίος. Πακτύνην 5
 μὲν νυν παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες
 Κύρῳ ἀποδέξαι. ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γενόμενος, 6

§ 8. ἵνα γε ἀσεβ.] Compare the ironical answer given to Glaucus at Delphi, VI. 86. 13. Notwithstanding this attempt to evade responsibility, the temple at Branchidae was eventually plundered by the Persians during the Ionic revolt (VI. 19. 4).

CH. 160. § 1. Μυτιλήνην] The Lesbians and Chians (§ 3) had nothing to fear from the Persians (143. 1).

§ 2. ἐκδιδόναι] The inf. depends on *παρεσκευάζοντο*.

ἐπὶ μισθῷ ὅσῳ δῆ] ‘For such and such a price:’ *ἐπὶ*, because the price was the *basis* of the negotiations: cf. 60. 3.

§ 4. Πολιούχου] ‘Guardian of the *citadel*’ (14. 8, n.): a title derived from the Athenian use of the term *πόλις* (Thuc. II. 15. 8; V. 23. 5).

τοῦ δὲ Ἀ. τούτου] “Αταρνέος go-

verned by *χῶρος* would only give the (non-) sense: ‘a part of A. belongs to M.’ Hdt. prob. wrote ὁ δὲ Ἀταρνέος οὗτος or simply ὁ δέ, so that τοῦ Ἀ. τούτου would have arisen from what follows (§ 6).’ Krüg. Possibly however Ἀταρνέος may denote the town, so that τοῦ Ἀ. τούτου (ὁ) *χῶρος* would = *ager hic Atarnensis*, the sentence fully expressed being τοῦ δὲ Ἀ. τ. ὁ *χῶρος* ἐστὶ *χῶρος* τῆς Μ., but the phrase is a strange one.

§ 5. Π. μὲν νυν] Hdt.’s account is confirmed by Charon of Lampascus: Πακτύης δὲ ὡς ἐπύθετο προσελαύνοντα τὸν στρατὸν τὸν Περσικὸν ὤχετο φεύγων (above, 157. 2) ἄρτι μὲν ἐς Μυτιλήνην· ἔπειτα δὲ εἰς Χίον· καὶ αὐτοῦ ἐκράτησε Κῦρος,—though the pseudo-Plutarch cites the passage to prove Hdt.’s *κακοθεία*.

§ 6. οὗτος] anticipates *δε*. ‘But

- ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλὰς κριθῶν
 πρόχυσιν ἐποιέετο θεῶν οὐδενί, οὔτε πέμματα ἐπέσσετο καρ-
 ποῦ τοῦ ἐνθεῦτεν, ἀπείχετό τε τῶν πάντων ἱρῶν τὰ πάντα
 ἐκ τῆς χώρης ταύτης γινόμενα. Χίοι μὲν νυν Πακτύν
 161 ἐξέδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς
 συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν Πιρινηέας
 ἐξηνδραποδίσατο, τοῦτο δὲ Μαιάνδρου πεδίον πᾶν ἐπέδραμε,
 λήϊον ποιεύμενος τῷ στρατῷ, Μαγνησίην δὲ ὥσαύτως. μετὰ
 δὲ ταῦτα αὐτίκα νούσῳ τελευτᾷ.
- 162 Ἀποθανόντος δὲ τούτου, Ἀρπαγος κατέβη διάδοχος τῆς
 στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μήδος, τὸν ὁ Μήδων βασι-
 λεὺς Ἀστυάγης ἀνόμῳ τραπέξῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν
 βασιλιήν συγκατεργασάμενος. οὗτος ὠνήρ. τότε ὑπὸ Κύρου
 στρατηγὸς ἀποδεχθεὶς, ὡς ἀπίκητο ἐς τὴν Ἰωνίην, αἴρεε τὰς
 πόλιας χώμασι· ὅκως γὰρ τειχήρεας ποιήσῃ, τὸ ἐνθεῦτεν
 χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαίῃ
 Ἰωνίης ἐπεχείρησε.
- 163 Οἱ δὲ Φωκαῖές οὗτοι ναυτιλίῃσι μακρῇσι πρῶτοι Ἑλ-
 λήνων ἐχρήσαντο· καὶ τὸν τε Ἀδρίην καὶ τὴν Τυρσηνίην καὶ

that was no short time which passed wherein.

πρόχυσιν ἐποιέετο] This forms one verbal notion (= προέχεε), and so takes another accus. Cf. 68. 2. The πρόχυσιν was the sprinkling of meal on the victim's head.

ἀπείχετο] Very uncommon in a passive sense. Prob. Abicht is right in explaining it as the middle voice (like ἐπέσσετο), and supplying ἑκαστος (from οὐδεὶς, above) for its subject. Cf. 99. 2, n.

τὰ πάντα γινόμενα] Produce of every kind; not merely barley and wheat (St.).

CH. 161. τοὺς σύμπ.] i. e. τοὺς ἐπιθαλασσίους, above, ch. 154. Magnesia is situated on a tributary of the Macander.

ὥσαύτως] = ἐξηνδραποδίσατο.

CH. 162. § 1. καὶ αὐτὸς] As well as Mazares.

τραπέξῃ] Virtually = 'dish,' the courses being served on separate

trays (119. 4).

§ 2. χώμασι] See Thuc. II. 75, foll.

ὅκως] See 17. 4, n.
 τειχήρεας π.] 'Having shut them up (i. e. the inhabitants: cf. 151. 2) within their walls.'

ἐπόρθεε] = 'stormed.' Schw. quotes Diodor. Sicul. (xv. 5), τὴν πόλιν ἐπόρθουν κατὰ γῆν ἅμα καὶ κατὰ θάλασσαν.

§ 3. Ἰωνίης] Acc. to Stein this depends on πρῶτη, like Ἑλλήνων πρῶτοις ἐπεθήκατο Ἐφεσίοις, 26. 1. More prob. however it depends on Φωκαίῃ, = 'in Ionia' (see note on τῆς πόλιος, 84. 4). Krüger says that in this case we must read τῆς Ἰωνίης, but cf. Αἰγύπτου, II. 113. 2; οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσσει, III. 17. 1.

CH. 163. § 1. τὸν τε Ἀδρίην] Sc. κόλπον. 'The phrase includes the adjacent land. So often Πόντος and Ἑλλάσποντος.' Kr.

τὴν Ἰβηρίην καὶ τὸν Ταρτησσὸν οὗτοί εἰσι οἱ καταδέξαν-
τες. ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι νηυσὶ, ἀλλὰ πεντη-
κοντέροισι. ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν προσφιλέες
ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησσίων, τῷ οὐνομα μὲν ἦν
Ἀργανθώνιος· ἐτυράννευσε δὲ Ταρτησσοῦ ὀγδώκοντα ἔτεα,
ἐβίωσε δὲ πάντα εἴκοσι καὶ ἑκατὸν. τούτῳ δὲ τῷ ἀνδρὶ
προσφιλέες οἱ Φωκαῖες οὕτω δὴ τι ἐγένοντο, ὥς τὰ μὲν 3
πρῶτά σφεας ἐκλιπόντας Ἰωνίην ἐκέλευσε τῆς ἐωυτοῦ χώρας
οἰκῆσαι, ὅκου βούλονται· μετὰ δὲ, ὥς τοῦτό γε οὐκ ἔπειθε
τοὺς Φωκαῖας, ὁ δὲ πυθόμενος τὸν Μῆδον παρ' αὐτῶν ὥς
αὔξοιτο, ἐδίδου σφι χρήματα τείχος περιβαλέσθαι τὴν πόλιν.
ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ 4

Ἰβηρίην] i. e. the Spanish peninsula and the Mediterranean coast of France. Tartessus (prob. = 'Tarshish') was near the site of the mod. *Cádiz*.

καταδέξαντες] Some Samians had discovered Tartessus about a century before (IV. 152. 3): but the Phocaeans first 'pointed out the way' for a regular traffic.

§ 2. πεντηκοντέροισι.] Though their object was commercial, they did not employ merchant vessels of the ordinary build, 'prob. for fear of the Etruscan pirates.' Bähr. A fragment of Anacreon refers to Arganthonius: ἐγὼ δ' οὐτ' ἂν Ἀμαλθίης | βουλομένη κέρας, οὐτ' ἔτεα | πεντήκοντά τε καὶ ἑκατὸν | Ταρτησσοῦ βασιλεύσαι.

πάντα] τὰ πάντα Hermann (*ad Viger*. 94), who compares ἀπέθανον οἱ πάντες ('in all') εἰς καὶ ἐννεήκοντα, IX. 70. 8, and says that πᾶς, without the article, when joined with numerals, either = *e quoque genere* (see 50. 1, note), or *tota*, implying that nothing is to be subtracted from the number. But this latter is prob. the meaning here (Schw.). τὰ πάντα (*in universum*, 'in all') implies that the number is small, considering the circumstances (cf. 214. 4); whereas πάντα (= *integros, totos*, 'full 120

years') implies that the number is a large one. Cf. εἴκοσι πάντα, Hom. *Od.* v. 244. Apparently there is no other instance of this use in Hdt.

§ 3. οὕτω δὴ τι] Cf. 185. 4. ὥς...ἐκέλευσε] ὥς (= ὥστε in later Greek: 199. 8, n.) with the indic. is not uncommon in Hdt., who apparently makes no distinction between this use and that of the infinitive. Cf. ἐχρήσθη οὕτω ὥστε ἔσχον, VI. 83. 1. In later Greek the indic. is only used where ὥστε may be rendered by *qua re*. Klotz, *Devar.* 772.

ὁ δὲ] 112. 3, n.

τὸν Μῆδον] Taken apart from the context this might refer to Cyrus, or might simply mean the Persian people (69. 2). For the inaccurate use of Μῆδος, cf. 206. 1; Thuc. I. 69. 9: above, 157. 1, note. But this involves a chronological difficulty, to obviate which it has been proposed to read τὸν Λυδόν. See on this point Grote, *H. G.* III. 174 (IV. 274), n.

περιβαλέσθαι] 'Wherewith to throw a wall round their town.' Compare the construction of περιβάλλουσι, 215. 3. The infinitive denotes the result or purpose of the main verb (cf. 32. 8), like ἔδοσαν Θυρέαν οἰκεῖν, Thuc. II. 27. 3.

ὀλίγοι στάδιοί εἰσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ
 164 συναρμοσμένων. Τὸ μὲν δὴ τείχος τοῖσι Φωκαieiysi τρόπῳ 1
 τοιῶδε ἐξεποiehθη. ὁ δὲ Ἄρπαγος, ὡς ἐπήλασε τὴν στρα-
 τιήν, ἐπολιόρκει αὐτοὺς, προϊσχόμενος ἔπεα ὥς οἱ κατα-
 χράῃ, εἰ βούλονται Φωκαίees προμαχεῶνα ἕνα μῦνον τοῦ
 τείχεος ἐρεῖψαι καὶ οἴκημα ἐν κατιρῶσαι. οἱ δὲ Φωκαίees, 1
 περιημεκτέοντες τῇ δουλосύνῃ, ἔφασαν θέλειν βουλευέσασθαι
 ἡμέρην μίαν, καὶ ἔπειτα ὑποκρινέεσθαι. ἐν ᾧ δὲ βουλευόνται
 αὐτοὶ, ἀπαγαγεῖν ἐκείνον ἐκέλευον τὴν στρατιήν ἀπὸ τοῦ
 τείχεος. Ὁ δὲ Ἄρπαγος ἔφη εἰδέναι μὲν εὖ τὰ ἐκείνοι μέλ- 3
 λειεν ποιεῖν, ὅμως δὲ σφι παρίεναι βουλευέσασθαι. Ἐν ᾧ 4
 ὦν ὁ Ἄρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιήν, οἱ
 Φωκαίees ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους,
 ἐσθήμενοι τέκνα καὶ γυναῖκας καὶ ἐπιπλα πάντα, πρὸς δὲ
 καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν καὶ τὰ ἄλλα ἀναθήματα,
 χωρὶς ὅ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα
 ἐσθέντες, καὶ αὐτοὶ ἐσβάντες, ἔπλεον ἐπὶ Χίου. τὴν δὲ
 165 Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι. Οἱ Φω- 1
 καίees, ἐπεὶ τε σφι Χῖοι τὰς νήσους τὰς Οἰνούσσας καλεο-
 μένας οὐκ ἐβούλοντο ὠνεομένοισι πωλείειν, δειμαίνοντες μὴ
 αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν νῆσος ἀποκληῖσθῃ

§ 4. εἰσι] The verbs εἶναι, γίγνεσθαι, καλέεσθαι often agree in number with the predicate (93. 5; II. 15. 7), just as their participles agree in gender with the predicate (68. 4).

τοῦτο δὲ] 'As if before we had had τοῦτο μὲν, instead of καί.' Ab. But though we often find τοῦτο δὲ in this sense after μὲν (V. 45. 1; VIII. 60. 5), prob. here τοῦτο simply = τὸ τείχος. Supply ἐστὶ.

CH. 164. § 1. τοιῶδε] See note, ch. 101.

κατιρῶσαι] To dedicate (to the king in token of submission). Cf. 92. 5, where though the word can be taken in its literal sense it virtually = 'confiscate.'

§ 4. τὰς πεντηκ.] 'Their galleys: those mentioned above, 163. 2.

χωρὶς ὅ τι] More usually χωρὶς ἡ, as at II. 77. 8.

χαλκὸς ἢ λίθος] These would be left behind owing to their weight. The pictures were prob. on walls and so could not be moved (Bähr), although Greek artists seem generally to have painted upon panels (πίνακες).

τὰ δὲ ἄλλα] δὲ resumes after the intervening clause, χωρὶς κ.τ.λ.

CH. 165. § 1. Οἰνούσσας] Between Chios and the main land: hence ἀποκληῖσθῃ below.

ὠνεομένοισι] empturientibus (68. 6).

ἡ δὲ αὐτῶν νῆσος] In Attic prose we should prob. have had ἡ δὲ νῆσος αὐτῶν, the rule being that in the case of reflexives (ἐμαντοῦ &c.) the genitive immediately fol-

τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαῖες ἐστέλλοντο ἐς Κύρ-
νον. ἐν γὰρ τῇ Κύρῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ 1
θεοπροπίου ἀνεστήσαντο πόλιν, τῇ οὖνομα ἦν Ἀλαλή.
'Αργανθώνιος δὲ τηνικαῦτα ἤδη τετελευτήκεε. στελλόμενοι 3
δὲ ἐπὶ τὴν Κύρνον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην,
κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἣ ἐφρούρεε παρα-
δεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτο σφι 4
ἐξέργαστο, ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ
ἑωυτῶν τοῦ στόλου. πρὸς δὲ ταύτησι καὶ μύδρον σιδήρεον
κατεπόντωσαν, καὶ ὤμοσαν μὴ πρὶν ἐς Φωκαίην ἥξειν, πρὶν
ἢ τὸν μύδρον τοῦτον ἀναφῆναι. Στελλομένων δὲ αὐτῶν ἐπὶ 5
τὴν Κύρνον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε πόθος τε καὶ
οἶκτος τῆς πόλιος καὶ τῶν ἡθέων τῆς χώρας· ψευδόρκιοι δὲ
γενόμενοι ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν 6
τὸ ὄρκιον ἐφύλασσαν, ἀερθέντες ἐκ τῶν Οἰνουςσέων ἔπλεον.
166 Ἐπεὶ τε δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἶκεον κοινῇ μετὰ τῶν 1
πρότερον ἀπικομένων ἐπ' ἕτα πέντε, καὶ ἱρὰ ἐνιδρύσαντο.
καὶ, ἦγον γὰρ δὴ καὶ ἔφερον τοὺς περιόικους ἅπαντας, στρα- 2

lows the article, while in the case of personal pronouns (μοῦ &c.) it either precedes the article, or follows the subst. without any repetition of the article (Krüg.). But several exceptions to this rule are to be found in Hdt. Cf. τὸν ἀδελφεὸν ἑωυτοῦ, II. 107. 1: ὁ μὲν αὐτοῦ πατήρ, II. 133. 2. So too the partitive genitive αὐτῶν is frequently inserted after the article (often also in Attic). Cf. 98. 8; 143. 1. In most of the exceptions, as here, the insertion of the genitive 'is at any rate softened by the addition of a conjunction,' and as regards Hdt. we may compare his fondness for placing 'a sort of possessive dative' between the article and the subst. (I. 4, n.).

Κύρνον] The Greek name for Corsica.

§ 2. ἀνεστήσαντο] Either 'had set up a state for themselves,' or (more prob.) 'had turned out the (previous) settlers of a state for

themselves' (i. e. in order to settle there themselves). Cf. ἀναστάτους, 155. 3; ἀνίστασαν, IX. 73. 2; ἀναστάσιος, IX. 106. 2. Greek colonies seldom settled on entirely new ground. On either interpretation the use of the middle voice is unusual. But Abicht's conjecture ἀνεκτήσαντο (which would = 'had recovered') is inadmissible.

τηνικαῦτα] i. e. at the time when the Phocaeans deserted Phocaea.

§ 4. μύδρον σιδήρεον] Horace does not follow Hdt.'s account very closely:—'sed juremus in haec: simul imis saxa renarint Vadis levata, né redire sit nefas,' *Ep.* XVI. 25.

ἀναφῆναι] must be taken transitively: 'till they had found and produced the mass of iron.' Blakesley. Krüg. reads ἀναπεφηνέναι (II. 15. 4), others ἀναφανῆναι.

§ 5. πόθος τε καὶ οἶκτος] 'A pitiful yearning for.' 'They became homesick,' Grote.

CH. 166. § 2. ἔφερον] properly

τεύονται ὧν ἐπ' αὐτοὺς κοινῷ λόγῳ χρησάμενοι Τυρσηνοὶ καὶ Καρχηδόνιοι, νηυσὶ ἐκάτεροι ἐξήκοντα. οἱ δὲ Φωκαῖες 3 πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἔοντα ἀριθμὸν ἐξήκοντα, ἠντίαζον ἐς τὸ Σαρδόνιον καλεόμενον πέλαγος. συμμισγόντων δὲ τῇ ναυμαχίῃ, Καδμεῖη τις νίκη τοῖσι Φωκαῖεῦσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆες διεφθάρησαν, 4 αἱ δὲ εἴκοσι αἱ περιεῶσαι ἦσαν ἄχρηστοι· ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς τὴν Ἀλαλίην 5 ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, ὅσῃν οἰαί τε ἐγίνοντο αἱ νῆες σφι ἄγειν· καὶ ἔπειτα ἀφέντες 167 τὴν Κύρνον ἔπλεον ἐς Ῥήγιον. Τῶν δὲ διαφθαρεισέων νεῶν 1 τοὺς ἀνδρας οἳ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν πολλῷ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν.

would only apply to things, ἦγον to persons: but the two verbs together = διήρπαζον. Compare the old Border word 'to lift' (= to plunder), which still survives in the term 'shoplifting.'

κοινῷ λόγῳ] Mommsen, *Hist. Rome* I. 153.

Τυρσηνοί] Prob. the inhabitants of Agylla (167. 2), which was exactly opposite the settlement of Alalia. The Carthaginians had colonies in Corsica (VII. 165. 1).

§ 3. τὸ Σαρδόνιον κ. π.] That to the south and west of Sardinia: distinct from the Tyrrhenian sea (*Tuscan mare*, Livy V. 33. 6) which lay between the islands and Italy, and from the Libyan sea which included the two Syrtes and the waters along the African coast to the eastward.

τῇ ναυμ.] The engagement implied in *στρατεύονται*, ἠντίαζον above (cf. 80. 6). This cannot be the one mentioned by Thuc. (I. 13. 8), since Massilia was prob. founded about 600 B.C.

Καδμεῖη] As we talk of *Dutch* courage, *French* leave &c. See L. and S. *Lex.* With *τις* cf. *τινα* 74. 1, n.

§ 4. αἱ μὲν] See 18. 2, n. διεφθάρησαν] Were sunk or

waterlogged: for διαφθεῖραι = καταδύειν (Thuc. I. 50. 1; Arnold's note).

ἄχρηστοι] 'Disabled.' Thuc. VII. 34. 5, τῶν μὲν Κορινθίων τρεῖς νῆες διαφθεῖρονται, τῶν δὲ Ἀθηναίων κατέδυν μὲν οὐδεμίαν ἀπλῶς, ἑπτὰ δὲ τινες ἀπλοὶ (= unseaworthy) ἐγένοντο.

ἀπεστράφατο] Bent back, i. e. forced upwards. So of the neck of an animal about to be sacrificed, IV. 188.

§ 5. ἐγίνοντο] 'Became able,' after being repaired.

ἀφέντες τὴν Κ.] 'Let C. go,' i. e. gave up their plan of settling in the island. Or very possibly the phrase refers to the fact that land appears to recede, as one sails away from it. If so, the metaphor seems to come from the idea of *casting off* a boat in tow. Somewhat similar are ἀποκρύψαντα γῆν, Plat. *Protag.* 338 A; 'abscondimus arces,' Virg. *Aen.* III. 291: both used of ships at sea.

CH. 167. § 1. ἔλαχόν τε κ. τ. λ.] The assumption of a *lacuna* (e. g. that διέλαχον οἱ δὲ Τυρσηνοὶ has dropped out after Τυρσηνοὶ in the text) is unsatisfactory; but the sentence is obscure. Schw. takes αὐτῶν after πλείους—'divided more

μετὰ δὲ Ἀγυλλαίοισι πάντα τὰ παριόντα τὸν χώρον, ἐν τῷ²
οἱ Φωκαῖες καταλευσθέντες ἐκέατο, ἐγένετο διάστροφα καὶ
ἔμπηρα καὶ ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ
ἄνθρωποι. οἱ δὲ Ἀγυλλαῖοι ἐς Δελφούς ἔπεμπον, βουλό-³
μενοι ἀκέσασθαι τὴν ἀμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε
ποιεῖν τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέουσιν· καὶ γὰρ
ἐναγίζουσί σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν
ἐπιστᾶσι. καὶ οὗτοι μὲν τῶν Φωκαίων τοιοῦτῳ μόρῳ διε-⁴
χρήσαντο. οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες, ἐνθεῦ-
τεν ὀρμεώμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίας ταύτην,
ἣτις νῦν Ἑλέη καλεῖται. ἔκτισαν δὲ ταύτην πρὸς ἀνδρὸς⁵
Ποσειδωνιήτεω μαθόντες, ὡς τὸν Κύρνον σφι ἡ Πυθίη ἔχρησε
κτίσαι ἥρων ἐόντα, ἀλλ' οὐ τὴν νῆσον. † Φωκαίης μὲν νῦν
168 πέρη τῆς ἐν Ἰωνίῃ οὕτω ἔσχε. Παραπλήσια δὲ τούτοις
καὶ Τηῖοι ἐποίησαν. ἐπεὶ τε γὰρ σφεων εἶλε χώματι τὸ
τείχος Ἀρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἶχοντο

prisoners than the Phocaeans did.' More prob. αὐτῶν is the partitive gen., πολλῶ πλεῖους being added for the sake of greater accuracy after τοὺς ἀνδρας above (Bähr). On this view πλεῖους = 'more of them than escaped,' for which we should rather have expected τοὺς πλεῖους. For ἔλαχον Bähr unnecessarily proposes ἔλαβον. Cf. ἀξομαι ἄσσο' ἔλαχόν γε (of prisoners, as well as booty), Hom. II. ix. 367. Tr. 'as for the crews of the water-logged ships, at least a far greater number of them than escaped, the Carthaginians and Tyrrhenians each received their share of them by lot, and these they landed on the shore and stoned to death.'

§ 2. ἀπόπληκτα] 'Palsied.'

πρόβατα] 133. 2, n.

§ 3. ἐς Δελφούς] Niebuhr concludes from this that Agylla had not yet become Caere. See *Dict. Geogr. Caere*.

ἐναγίζουσι] sc. ὡς ἥρωσι (II. 44.

σφι] = the dead Phocaeans.

§ 4. πόλιν] 'Proleptic, for the

HER.

site on which they afterwards placed the city: cf. Μέμφιν, II. 99. 3.' Kr. More prob. the meaning is that they seized a town belonging to the Oenotrii (165. 2, n.).

ἥτις] 7. 4, n. 'Probably they were here joined by the Colophonian philosopher and poet Xenophanes, from whom the Eleatic ('Ἑλέη became Ἑλέα, *Velia*) school of philosophy took its rise.' Grote.

§ 5. τὸν Κύρνον] Cynrus was a son of Heracles. Stein suggests an allusion to the Cynrus addressed in the Elegies of Theognis; but these seem not to have been written much before 500 B.C. Müll. *Gr. Lit.* I. 162.

ἔχρησε] i.e. in the θεοπρόπιον mentioned 165. 2.

ἥρων] is pred. Posidonia was the earlier name of Paestum.

κτίσαι] as applied to the hero would = ἰδρῦσαι (172. 3). Cf. ἥρωσι τοῖς κατὰ τὴν χώραν καὶ τὴν πόλιν ἰδρυμένοις, Lycurgus, 147. 43 (Bekk.).

CH. 168. οἶχοντο] 'A portion of them must have remained, since the town appears in after-times (VI.

πλέοντες ἐπὶ τῆς Θρηϊκῆς, καὶ ἐνθαῦτα ἔκτισαν πόλιν Ἀβδηρα· τὴν πρότερος τούτων Κλαζομένιος Τιμήσιος κτίσας οὐκ ἀπώνητο, ἀλλ' ὑπὸ Θρηϊκῶν ἐξελασθεὶς τιμὰς νῦν ὑπὸ Τητῶν τῶν ἐν Ἀβδήροισι ὡς ἦρος ἔχει.

- 169 Οὗτοι μὲν νυν Ἰώνων μῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι, ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο Ἀρπάγῳ, κατὰπερ οἱ ἐκλιπόντες, καὶ ἄνδρες ἐγένοντο ἀγαθοὶ, περὶ τῆς ἐαυτοῦ ἑκαστος μαχόμενοι· ἐσσωθέντες δὲ καὶ ἀλόντες ἔμενον κατὰ χώραν ἑκαστοὶ, καὶ τὰ ἐπιτασσόμενα ἐπετέλεον. Μιλήσιοι δὲ, ὡς καὶ πρότερόν μοι εἴρηται, αὐτῷ Κύρῳ ὄρκιον ποιησάμενοι, ἡσυχίην ἤγον. Οὕτω δὴ τὸ δεύτερον Ἴωνίη ἐδεδουλωτο. ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἴωνας ἐχειρώσατο Ἀρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωνες, καταρρωδήσαντες ταῦτα, σφέας
- 170 αὐτοὺς ἔδοσαν Κύρῳ. Κεκακωμένων δὲ Ἰώνων καὶ συλλεγομένων οὐδὲν ἔσσαν ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἴωσι χρησιμωτάτην τῇ εἰ ἐπείθοντο, παρείχε ἂν σφι εὐδαιμονέειν Ἑλλήνων μάλιστα· ὃς ἐκέλευε κοινῷ στόλῳ Ἴωνας ἀερθέντας πλέειν ἐς Σαρδῶν, καὶ ἔπειτα πόλιν μίαν κτίζειν πάντων Ἰώνων. καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης εὐδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους καὶ ἄρχοντας ἄλλων, μένουσι δέ σφι ἐν τῇ Ἴωνίῃ οὐκ ἔφη ἐνορᾶν ἐλευθερίην ἔτι

8. 3; Thuc. VIII. 16. 1; 20. 2) still peopled and still Hellenic.' Grote.

οὐκ ἀπώνητο] Homeric: μῦνον ἐμ' ἐν μεγάροισι τέκων λίπεν, οὐδ' ἀπώνητο. *Od.* XVI. 120.

τιμὰς] Cf. ὡς ἦρωϊ τιμὰς δεδώκασι (of Brasidas), Thuc. V. 11. 1.

CH. 169. § 1. ἑκαστος] refers to each individual citizen; ἑκαστοὶ (below), to each individual state.

κατὰ χώραν] Not the same as *ἐν τῇ χώρῃ*. See 17. 4. n.

§ 2. ὡς καὶ πρότ.] 141. 5.

αὐτῷ K.] Cyrus is opposed to his subordinates, Mazares and Harpagus.

τὸ δεύτερον] The first time was by Croesus (6. 3; 28).

οἱ τὰς νήσους ἔχ.] i. e. the Chians and the Lesbians. The strait between Chios and the main-land is only about four miles broad in the narrowest part. The Samians were independent till the time of Darius (III. 120. 4).

CH. 170. § 1. παρείχε] See 9. 5. n.

§ 2. μεγίστην] It appears that Sardinia is actually 'the largest of the Mediterranean islands, though the difference between it and Sicily is trifling.' Smyth's *Mediterranean*, p. 28.

ἄλλων] i. e. the barbarian islanders.

ἐσομένην. Αὕτη μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ 3
 διεφθαρμένοισι Ἴωσι γενομένη. χρηστὴ δὲ καὶ, πρὶν ἢ
 διαφθαρῆναι Ἰωνίην, Θάλεω ἀνδρὸς Μιλησίου ἐγένετο, τὸ
 ἀνέκαθεν γένος εὐντος Φοίνικος, ὃς ἐκέλευε ἐν βουλευτήριον
 Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέω. Τέω γὰρ μέσον εἶναι
 Ἰωνίης. τὰς δὲ ἄλλας πόλεις οἰκεομένας μὴδὲν ἔσσαν νομί- 4
 ζεσθαι κατὰ πᾶν εἰ δῆμοι εἶεν. οὕτω μὲν δὴ σφι γνώμας
 τοιάσδε ἀπεδέξαντο.

171 Ἄρπαγος δὲ καταστρεφάμενος Ἰωνίην, ἐποιέετο στρα- 1
 τηίην ἐπὶ Κᾶρας καὶ Καυνίους καὶ Λυκίους, ἅμα ἀγόμενος
 καὶ Ἴωνας καὶ Αἰολέας. Εἰσὶ δὲ τούτων Κᾶρες μὲν ἀπιγμέ- 2
 νοι ἐς τὴν ἡπειρον ἐκ τῶν νήσων. τὸ γὰρ παλαιὸν εὐντες
 Μίνω τε κατήκοοι, καὶ καλεόμενοι Λέλεγες, εἶχον τὰς νήσους,
 φόρον μὲν οὐδένα ὑποτελέοντες, ὅσον καὶ ἐγὼ δυνατός εἰμι

§ 3. ἀνδρὸς Μιλ.] Yet Thales has already been mentioned twice as ὁ Μιλήσιος (74. 3; 75. 3). Cf. II. 143. 1, n. Clearly the work was never thoroughly revised.

τὸ ἀνέκαθεν] 'By descent.' The grammarians say that Hdt. uses this word of time, while in Attic it has only a local signification (Bähr). But in these and similar passages the meaning is prob. local: = if we start from the top of the pedigree (II. 91. 7, n.).

Φοίνικος] Thales was a descendant of Cadmus, who came from Tyre into Boeotia (II. 49. 7), and whose descendants the Καδμείοι emigrated to Miletus (I. 146. 3).

§ 4. μὴδὲν ἔσσαν] With οἰκεομένας, — 'though inhabited all the same.' These words mark the difference between this plan and that of Bias, above. Thales proposed merely one central seat of government, not one large πόλις within which every citizen should reside. Compare Thuc.'s account of Attica (II. 15): ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ πόλεις ὤκειτο... ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, καταλύσας τῶν ἄλλων πόλεων τὰ τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον

ἀποδείξας καὶ πρυτανεῖον ξυνώκισε πάντας. Hdt. uses the Athenian term δῆμοι as a well-known expression (cf. 59. 8), but we have τῶν δῆμων καλουμένων, Thuc. II. 19. 2.

CH. 171. § 1. Αἰολέας] Hdt. says nothing about their subjugation. He dwells on the conquest of Ionia, because he regards the Ionic revolt and the assistance sent by the Athenians as the immediate cause of the Persian war (v. 28. 1; 97. 6).

§ 2. Κᾶρες μὲν] Answered by οἱ δὲ Καυνοί, 172. 1.

ἐκ τῶν νήσων] The Cyclades: cf. Thuc. I. 8. 2, 3; 4. 1. 'In Homer both Leleges and Carians appear as auxiliaries of the Trojans (II. x. 428).' *Dict. Geogr.*

ὅσον καὶ ἐγὼ] 'As far back as the very furthest period extends to which hearsay can carry me.' καὶ either goes with ἐγὼ (like καὶ ἡμεῖς, II. 127. 2), or else belongs to the whole sentence, and especially to the emphatic word, μακρότατον.

ἀκοῇ] Hdt. does not accept the accounts of Minos as thoroughly historical (cf. III. 122. 3). So Thuc. says of Minos, παλαιάτος ὧν ἀκοῇ ἴσμεν (I. 4. 1).

μακρότατον ἐξικέσθαι ἀκοῇ· οἱ δὲ, ὅπως Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. ἄτε δὲ δὴ Μίνω τε κατεστραμμένου γῆν 3 πολλήν, καὶ εὐτυχέοντος τῷ πολέμῳ, τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἐθνέων ἀπάντων κατὰ τοῦτον ἅμα τὸν χρόνον μακρῷ μάλιστα. καὶ σφι τριξὰ ἐξευρήματα ἐγένετο, 4 τοῖσι οἱ Ἕλληνες ἐχρήσαντο. καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κᾶρες εἰσι οἱ καταδέξαντες, καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήια ποιέεσθαι. καὶ ὅχανα ἀσπίσι οὗτοί εἰσι 6 οἱ ποιησάμενοι πρῶτοι· τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας πάντες, οἵπερ ἐώθεσαν ἀσπίσι χρέεσθαι, τελαμῶσι σκυτίνοισι οἰηκίζοντες, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὥμοισι περικείμενοι. Μετὰ δὲ, τοὺς Κᾶρας χρόνῳ 7 ὕστερον πολλῷ Δωριεῖς τε καὶ Ἴωνες ἐξανέστησαν ἐκ τῶν νήσων· καὶ οὕτω ἐς τὴν ἡπειρον ἀπίκοντο. Κατὰ μὲν δὴ 8 Κᾶρας οὕτω Κρήτες λέγουσι γενέσθαι. οὐ μέντοι αὐτοὶ γε ὁμολογέουσι τούτοις οἱ Κᾶρες· ἀλλὰ νομίζουσι αὐτοὶ ἐωυτοὺς εἶναι αὐτόχθονας ἡπειρώτας, καὶ τῷ οὐνόματι τῷ αὐτῷ αἰὲ διαχρεωμένους τῷπερ νῦν. ἀποδεικνύσι δὲ ἐν Μυλάσοις 9 Διὸς Καρίου ἱρὸν ἀρχαῖον, τοῦ Μυσοῖσι μὲν καὶ Λυδοῖσι

οἱ δὲ] 107. 4, n.

ὅπως] 68. 7, n.

§ 3. κατεστραμμένου] Used also in a middle sense by Xen. and Dem.

λογιμώτατον] Partly no doubt on account of their piracies (Thuc. i. 5. 1; 8. 3).

ἅμα] Along with Minos.

§ 4. ἐχρήσαντο] 'Took into use.' The λόφοι was common in Homer's time. Aeschylus describes the seven warriors who attacked Thebes as having devices on their shields (Sept. 387). For τριξὰ (instead of τρία), see II. 169. 10, n.

§ 6. τελαμῶσι] Homer frequently mentions the τελαμών, but in one passage (II. viii. 193) he also mentions κανόνες, which seem to have been two rods or cross-pieces inside the shield, beneath one of which the arm was passed, while the other was grasped by the hand. This was prob. the earliest form of the ὀχανον and πόρπαξ.

οἰηκίζοντες] 'steering them from side to side.' So νωμάω (which is also used of steering, e.g. οἶακα νωμῶν, Aesch. Sept. 3): οἶδ' ἐπὶ δεξιὰ οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν (βῶν = shield of bull's hide), Hom. II. vii. 238.

τοῖσι ἀριστ.] Since the shield was always held on the left arm (Thuc. v. 71. 1), this must mean that the belt went *over* the right shoulder, and so *surrounded*, as it were, the left.

περικείμενοι] = περιτεθειμένοι (cf. 14. 3), sc. τὰς ἀσπίδας, like 'laevo suspensi loculos tabulamque lacerato,' Hor. Sat. i. 6. 4.

§ 8. Κρήτες] They would be likely to know, because Minos was king of Crete.

αὐτόχθονας] A favourite national boast: cf. II. 2. 1; vii. 161. 6; viii. 73. 1.

τῷ αὐτῷ αἰὲ] i.e. that they had never been called Leleges (§ 2).

μέτεστι, ὡς κασιγνήτοις ἐοῦσι τοῖσι Καρσί. τὸν γὰρ Λυ-¹⁰
δὸν καὶ τὸν Μυσὸν λέγουσι εἶναι Καρὸς ἀδελφεούς. τού-
τοις μὲν δὴ μέτεστι· ὅσοι δὲ, ἔοντες ἄλλου ἔθνεος, ὁμό-
172 γλωσσοὶ τοῖσι Καρσί ἐγένοντο, τούτοις, δὲ οὐ μέτα. Οἱ
δὲ Καύνιοι αὐτόχθονες, δοκέειν ἐμοί, εἰσί· αὐτοὶ μέντοι ἐκ
Κρήτης φασὶ εἶναι. προσκεχωρήκασιν δὲ γλῶσσαν μὲν πρὸς
τὸ Καρικὸν ἔθνος, ἣ οἱ Κᾶρες πρὸς τὸ Καυνικόν· τοῦτο γὰρ
οὐκ ἔχω ἀτρεκέως διακρίναι. νόμοισι δὲ χρέωνται κεχω-²
ρισμένοις πολλὸν τῶν τε ἄλλων ἀνθρώπων καὶ Καρῶν.
τοῖσι γὰρ κάλλιστόν ἐστι κατ' ἡλικίην τε καὶ φιλότητα
εἰλαδὸν συγγίνεσθαι ἐς πόσιν, καὶ ἀνδράσι καὶ γυναιξὶ καὶ
παισὶ. ἰδρυθέντων δὲ σφὶ ἱρῶν ξεινικῶν, μετέπειτα ὡς σφὶ³
ἀπέδοξε (ἔδοξε δὲ τοῖσι πατρίοις μῦνον χρᾶσθαι θεοῖσι),
ἐνδύντες τὰ ὅπλα ἅπαντες Καύνιοι ἡβηδόν, τύπτοντες δού-
ρασι τὸν ἥερα, μέχρι οὔρων τῶν Καλυνδικῶν εἶποντο, καὶ
ἔφασαν ἐκβάλλειν τοὺς ξεινικοὺς θεούς. καὶ οὗτοι μὲν τρώ-
173 ποιοὶ τοιοῦτοις χρέωνται. Οἱ δὲ Λύκιοι ἐκ Κρήτης τῶρ-¹

§ 10. **τούτοις μὲν**] As if *ἄσσοι* μὲν κασιγνήτοί εἰσι τοῖσι Καρσί had preceded—τούτοις repeating Μυσοῖσι μὲν καὶ Λυδοῖσι above. See 113. 1, note.

ὅσοι δὲ] e. g. the Caunians (172. 1).
CH. 172. § 1. **δοκέειν ἐμοί**] 'In my opinion at least.' Cf. τὴν πρώτην εἶναι (153. 6, n.); ἐκὼν εἶναι, 'willingly at least,' VII. 104. 3. These phrases seem to be derived from the use of the infinitive to denote limitation (e. g. καλὸς ὄραν), and imply a restriction in the action of the main verb owing to a particular mode of treating the matter. More commonly we find ὡς before the infinitive (34. 1; 131. 1; II. 8. 4; 125. 5; 135. 2) to denote a subjective point of view (Madv.), i. e. to mark more clearly that the restriction in question is nothing more than an idea existing in the mind of the speaker or writer—is the result of his point of view. Other explanations are (1) that ὡς = 'as far as,' (2) that it stands for ὥστε

(see 199. 8, n., and compare the use of ὥστε at II. 10. 2).

§ 2. **τῶν τε ἄλλων**] = τῶν νόμων τῶν τε ἄλλων. Cf. ἐκείνου, II. 127. 2; τοῦ πατρὸς, 134. 1. 'This form of brachylogy is especially common in the case of words denoting resemblance and difference.' Ab.

τοῖσι γὰρ] = τούτοις γάρ. Cf. II. 124. 6; 148. 3.

κατ' ἡλ. καὶ φιλ.] 'As age and friendship determine:' i. e. ὁμήλικες and φίλοι would naturally join the same party.

§ 3. **ἱρῶν**] perhaps = 'temples,' ἱδρύω being very frequently used in this connection (II. 42. 1; 44. 1; 182. 3). Schw.

ἀπέδοξε] Sc. μὴ χρᾶσθαι (152. 4, n.).

ἡβηδόν] (formed on the analogy of ἀγεληδόν, II. 93. 2) = 'the young men by companies,' ἡβη denoting all who can bear arms.

οὔρων] Distinguish between οὔρων, 'frontiers,' and οὐρέων, 'mountains' (110. 2).

χαῖον γεγόνασι. τὴν γὰρ Κρήτην εἶχον τὸ παλαιὸν πᾶσαν
 βάρβαροι. διενειχθέντων δὲ ἐν Κρήτῃ περὶ τῆς βασιληΐης
 τῶν Εὐρώπης παίδων, Σαρπηδόνος τε καὶ Μίνω, ὡς ἐπεκρά-
 τησε τῇ στάσει Μίνως, ἐξήλασε αὐτόν τε Σαρπηδόνα καὶ
 τοὺς στασιώτας αὐτοῦ· οἱ δὲ ἀπωσθέντες ἀπίκοντο τῆς Ἀσΐης²
 ἐς γῆν τὴν Μιλυάδα· τὴν γὰρ νῦν Λύκιοι νέμονται, αὕτη τὸ
 παλαιὸν ἦν Μιλύας· οἱ δὲ Μιλύαι τότε Σόλυμοι ἐκαλέοντο.
 τέως μὲν δὴ αὐτῶν Σαρπηδῶν ἦρχε· οἱ δὲ ἐκαλέοντο, τό περ³
 τε ἡνείκοντο οὐνομα, καὶ νῦν ἔτι καλέονται ὑπὸ τῶν περιόι-
 κων οἱ Λύκιοι, Τερμίλαι. ὡς δὲ ἐξ Ἀθηνέων Λύκος ὁ Παν-⁴
 δίονος, ἐξελασθεὶς καὶ οὗτος ὑπὸ τοῦ ἀδελφεοῦ Αἰγέως, ἀπί-
 κετο ἐς τοὺς Τερμίλας παρὰ Σαρπηδόνα, οὕτω δὲ κατὰ τοῦ
 Λύκου τὴν ἐπωνυμίην Λύκιοι ἀνὰ χρόνον ἐκλήθησαν. νό-⁵
 μοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται. ἐν
 δὲ τῷδε ἴδιον νενομίκασι, καὶ οὐδαμοῖσι ἄλλοισι συμφέρονται
 ἀνθρώπων· καλέουσι ἀπὸ τῶν μητέρων ἑωυτοὺς, καὶ οὐκὶ
 ἀπὸ τῶν πατέρων. εἰρομένου δὲ ἐτέρου τὸν πλησίον, τίς εἴη,⁶
 καταλέξει ἑωυτὸν μητρόθεν, καὶ τῆς μητρὸς ἀνανεμέεται τὰς

CH. 173. § 1. γάρ] The clause with γάρ explains how it was that there was room for the Lycians, as well as for the Caunians and the Leleges.

τὸ παλαιὸν] Before the Trojan war. See the account of the successive colonizations of Crete, VII. 171.

βάρβαροι] The Lycian language, 'while undoubtedly Indo-European in type, is utterly unlike the Greek.' Rawlinson.

§ 2. οἱ δὲ Μιλύαι] i. e. οἱ νῦν Μ. τότε] = when Lycia was called Μιλύας (Bähr). Homer speaks of the Solymi in Lycia. II. vi. 184.

§ 3. τέως μὲν] 'For ἔως,' Kr. Cf. IV. 165. 1, ἣ δὲ μήτηρ, τέως μὲν ὁ Ἀρκεσίλειος ἐν τῇ Βάρκῃ διατῆτο, ἣ δὲ εἶχε κ.τ.λ., where we should certainly translate 'whilst' (*quamdiu*), whereas at I. 11. 5; 84. 5; 94. 3, we should rather translate 'for a time' (*aliquamdiu*). But the meaning of τέως is really the same in

both cases, and the passages exemplify the change from coordinate (paratactic) to subordinate constructions (cf. II. 93. 8, n.), the earlier τέως μὲν—τέως δὲ being gradually supplanted by ἔως—τέως. In Homer we have ἔως μὲν—τέως (τόφρα) δέ, and sometimes ἔως μὲν without any apodosis expressed.

ἡνείκοντο] = brought with them from Crete (cf. 57. 4).

οἱ Λύκιοι] virtually = now that they have become Lycians. On the obelisk at Xanthus (176. 4, n.) the Lycians in the Lycian part of the inscription are called Tramilae. Fellows' *Lycia*, p. 274.

§ 4. καὶ οὗτος] As well as Sarpedon (§ 1).

ἀνὰ χρόνον] 'in course of time,' = Att. χρόνῳ.

§ 6. εἴη] As if εἰρομένου were the imperfect participle. Krüg. reads ἐστι.

καταλέξει] 'He will recite his pedigree in the female line:' = γενεη-

μητέρας. καὶ ἦν μὲν γε γυνὴ ἀστὴ δούλῳ συνοικήσῃ, γεν- 7
ναῖα τὰ τέκνα νενόμισται· ἦν δὲ ἀνὴρ ἀστὸς, καὶ ὁ πρῶτος
αὐτῶν, γυναιῖκα ξείνην ἢ παλλακὴν ἔχῃ, ἄτιμα τὰ τέκνα
γίνεται.

- 174 Οἱ μὲν νυν Κᾶρες, οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι, 1
ἐδουλώθησαν ὑπὸ Ἀρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες ἀποδε-
ξάμενοι οὐδὲν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν χώραν
οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἀποι- 2
κοι Κνίδιοι, τῆς χώρας τῆς σφετέρης τετραμμένης ἐς πόντον,
τὸ δὴ Τριόπιον καλεῖται. ἀργμένης δὲ ἐκ τῆς χερσονήσου 3
τῆς Βυβασσίδος, εὐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης,
περιρροῦ (τὰ μὲν γὰρ αὐτῆς πρὸς βορρην ἄνεμον ὁ Κερα-
μεικὸς κόλπος ἀπέργει, τὰ δὲ πρὸς νότον ἢ κατὰ Σύμην τε
καὶ Ῥόδον θάλασσα)· τὸ ὦν δὴ ὀλίγον τοῦτο, ἐὼν ὅσον τε
ἐπὶ πέντε στάδια, ὥρυσσον οἱ Κνίδιοι, ἐν ὅσῳ Ἀρπαγὸς τὴν
Ἰωνίην κατεστρέφετο, βουλόμενοι νῆσον τὴν χώραν ποιῆσαι.
ἐντὸς δὲ πᾶσά σφι ἐγένετο· τῇ γὰρ ἡ Κνιδίῃ χώρῃ ἐς τὴν 4
ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμὸς ἐστὶ τὸν ὥρυσσον. καὶ 5

λογῆσει ἐωυτὸν (II. 143. 1). Compare the use of *καταλέγειν*, VI. 53. 1, 3. The future denotes a regular custom. Cf. *ἄφονται*, 198. 3; *ἀποδοκιμᾷ*, 199. 8; *γεύσεται*, II. 39. 5; *χρήσεται*, 41. 3 (Kr.).

μητρόθεν] of the metronymic: cf. *πατρόθεν οὐνομάζων*, III. 1. 7. 'In the funereal inscriptions copied from the monuments of these (Lycian) cities all the pedigrees of the deceased with one exception are derived from their mothers: the exception is on the tomb of..... a foreigner.' Fellows' *Lycia*, p. 276.

CH. 174. § 2. *ἄλλοι*] Among them the Halicarnassians.

τὸ] For *ἡ* (sc. *χώρα*), owing to the attraction of *Τριόπιον*.

δὴ] *δὴ* is inserted because the name has been mentioned before (144. 1). The clauses which follow do not run easily owing to the genitives absolute, but there is no authority for *οὗ*, which Bekker inserts after *Κνίδιοι*.

§ 3. *ἀργμένης*] agrees with *τῆς Κνιδίης*. The simplest explanation is that *Τριόπιον* here (= *ἡ Κνιδίη*, = *ἡ σφετέρη χώρα*) is the western half of the long peninsula, which terminates in Cnidus, while the Bybassian Chersonese is the land to the east, being itself also a peninsula between *Τριόπιον* and the main-land. The attempted canal would thus lie between the two peninsulas. *Dict. Geogr. Bubassus*.

τὸ ὀλίγον τοῦτο] *τοῦτο* refers to *πλὴν ὀλίγης* above.

ὅσον τε ἐπὶ] Homeric: *ὅσον τ' ἐπὶ δουρὸς ἐρῶη* | *γίγνεται*, II. xv. 358. For *ὅσον τε* (= *quantum fere, circiter*), cf. 126. 1.

§ 4. *ἐντὸς δὲ*] 'Thus all their territory came within the isthmus.' Or perhaps: 'within the isthmus thus all became their own.' *ἐντός*, from the point of view of a Cnidian (6. 1, n.).

γὰρ] gives the reason for *πᾶσα*.

τελευτᾷ ἐς] must = 'ends at' (not

δὴ πολλῇ χειρὶ ἐργαζομένων τῶν Κνιδίων, μᾶλλον γὰρ τι καὶ θεϊότερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμούς, θραυομένης τῆς πέτρης, ἔπεμπον ἐς Δελφούς θεοπρόπους ἐπειρησομένους τὸ ἀντίξουν. ἡ δὲ Πυθίη σφι, 6 ὥς αὐτοὶ Κνίδιοι λέγουσι, χρᾶ ἐν τριμέτρῳ τόνῳ τάδε·

Ἴσθμὸν δὲ μὴ πυργοῦτε, μήδ' ὀρύσσετε·

Ζεὺς γάρ κ' ἔθηκε νήσον, εἰ κ' ἐβούλετο.

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρησάσης, τοῦ τε ὀρύγματος 7 ἐπαύσαντο καὶ Ἀρπάγῳ, ἐπιόντι σὺν τῷ στρατῷ, ἀμαχητὶ 175 σφεας αὐτοὺς παρέδωκαν. Ἦσαν δὲ Πηδασέες οἰκοῦντες, ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν· τοῖσι ὅκως τι μέλλοι ἀνεπιτήδεον ἔσεσθαι, αὐτοῖσί τε καὶ τοῖσι περιοίκοις, ἡ ἱερείη τῆς Ἀθηναίης πύγωνα μέγαν ἴσχει. τρίς σφι τοῦτο ἐγένετο. οὗτοι τῶν περὶ Καρίην ἀνδρῶν μουνόι τε ἀντέσχον, 2 χρόνον Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλείστα, οὔρος τειχίσαντες, τῷ οὐνομά ἐστι Λίδη. Πηδασέες μὲν νυν χρόνῳ 3

'ends towards') just as ἀρχεται ἐκ (§ 3) = 'begins at' (cf. IV. 39. 2, 3). Hence ἡπειρον is here used of what has been called above a peninsula (χερσονήσου τῆς Βυβασσιῆς).

§ 5. τῶν Κνιδίων ... ἔπεμπον] Cf. 3. 3, n.

§ 6. ὥς αὐτοὶ Κν. λ.] These words seem to imply a doubt as to the genuineness of the oracle. Certainly the metre is different from that of the other oracles quoted by Hdt. (47. 4, n.).

εἰ κ'] 'Potuit etiam εἰ κεν dici. II. XXIII. 526, εἰ δέ κ' ἐτι προτέρω γένητο δρόμος ἀμφοτέροισι | τῷ κέν μιν παρέλασσε. Recentior usus eo tantum ab epico differt, quod particulam εἰ in secundaria sententia non aliter quam si necessaria est addit.' Herm. *de part. εἰ*, I. 10. By 'necessaria' Hermann means that εἰ is joined to κ with the subjunctive, because there is no εἰ in the apodosis, to show that the sentence

is conditional: whereas when εἰ takes the optative or the imperf. or aor. indicative, there is no need to join εἰ with it, because the conditional character of the sentence is sufficiently marked by εἰ in the apodosis.

CH. 175. § 1. ἦσαν δὲ Πηδ... οὔτοι] The subject of the story is first introduced in an independent clause, and then the story itself is told:—a common Epic formula. Cf. ἔστι τις ... ἐνθ' Ἀγαμεμνονίδην, 67. 4.

ἴσχει] = φορέει (III. 12. 5), or φύει (VIII. 104. 2). Hom. II. XVIII. 595, τῶν δ' αἰ μὲν λεπτὰς δόθνας ἔχον, οἱ δὲ χιτῶνας | εἰατ' εὐννήτους.

τρίς] The same story is told, VIII. 104. 2, almost in the same words. But there the occurrence is said to have happened only twice (δὶς ἥδη). This implies either an interpolation or a want of revision (170. 3, n.). If the latter is the explanation it would seem that the passage in Bk. VIII. was written before this one. The asyndeton adds emphasis.

176 ἐξαίρεθήσαν. Λύκιοι δὲ, ὡς ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ¹
 "Αρπαγος τὸν στρατὸν, ὑπεξιόντες καὶ μαχόμενοι, ὀλίγοι
 πρὸς πολλοὺς, ἀρετὰς ἀπεδείκνυντο· ἐσωθέντες δὲ καὶ
 κατειληθέντες ἐς τὸ ἄστυ συνήλυσαν ἐς τὴν ἀκρόπολιν τὰς
 τε γυναῖκας καὶ τὰ τέκνα καὶ τὰ χρήματά καὶ τοὺς οἰκέτας·
 καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καλεῖσθαι.
 ταῦτα δὲ ποιήσαντες καὶ συννομόσαντες ὅρκους δεινούς, ὑπεξ-²
 ελθόντες ἀπέθανον πάντες Ξάνθιοι μαχόμενοι. τῶν δὲ νῦν³
 Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοὶ, πλὴν ὀγδῶκοντα
 ἱστιάων, εἰσὶ ἐπήλυδες· αἱ δὲ ὀγδῶκοντα ἱστίαι αὐταὶ ἔτυχον
 τηνικαῦτα ἐκδημέουσai, καὶ οὕτω περιεγέγοντο. τὴν μὲν δὴ⁴
 Ξάνθον οὕτως ἔσχε ὁ "Αρπαγος. παραπλησίως δὲ καὶ τὴν
 Καῦνον ἔσχε. καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμιμήσαντο
 τὰ πλέω.

177 Τὰ μὲν νυν κάτω τῆς Ἀσίης "Αρπαγος ἀνάστατα ἐποίησε,¹
 τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστρεφόμενος

CH. 176. § 1. τὸ Ξάνθιον π.] i. e. the plain watered by the river Xanthus, on which the town of the same name (the chief town of the Lycians) was situated.

ὑπεξιόντες] 'Coming forth suddenly.' Generally ὑπεξ- denotes giving ground, withdrawing (73. 2; 156. 1; IV. 120. 1). But ὑπ-, 'secretly,' might fairly denote a sudden *sortie*. Bekker reads ἐπεξιόντες, and ἐπεξελθόντες, § 2.

ἀρετὰς] 'brave deeds.'

καλεῖσθαι] Added epexegetically, to express the result or purpose (32. 1). Xanthus made an equally desperate resistance to the Romans under Brutus during the civil war, B. C. 42.

§ 3. τῶν δὲ νῦν Λ.] Either 'of the present dwellers in Lycia, although they assert that they are (real) Xanthians,' i. e. are descended from the former Xanthians: or (more prob.) Λυκίων is pred., and occupies its regular place between the article and participle: 'of the Xanthians who at the present day claim to be Lycians.' The position

of εἶναι makes the sentence rather involved, but not more so than (e. g.) at 60. 6; 66. 1.

ἐπήλυδες] Prob. Greeks. (Fellows).

ἐκδημέουσai] It is still a Lycian custom to leave the low lands (πεδίον, above) during the summer, and go to live in the cooler and more healthy hill-country.

§ 4. ὁ "Αρπαγος] In the inscription on the obelisk (a cast of which is now in the British Museum) discovered at Xanthus by Fellows (*Lycia*, p. 492) mention is made of a son of Harpagus in both the Greek and Lycian character. This would seem to imply that the government of Lycia remained in the family of Harpagus for several generations. The date of the inscription is variously put at B. C. 466 (Rawlinson) and 376 (Bähr). A Harpagus (a *Persian*) is mentioned as one of the generals of Darius Hystaspes (B. C. 494) in Mysia, VI. 28. 4.

CH. 177. § 1. ἀνάστατα ἐπ.] This strictly only applies to those towns which offered resistance.

καὶ οὐδὲν παριεῖς. τὰ μὲν νυν αὐτῶν πλέω παρήσομεν· τὰ δὲ οἱ παρέσχε πόνον τε πλείστον καὶ ἀξιαπηγητότατά ἐστι, τούτων ἐπιμνήσομαι.

178 Κῦρος ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποίη-
σατο, Ἀσσυρίοισι ἐπετίθετο. Τῆς δὲ Ἀσσυρίας ἐστὶ τὰ
μὲν κού καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ οὐνο-
μαστότατον καὶ ἰσχυρότατον, καὶ ἔνθα σφι, Νίνου ἀναστά-
του γενομένης, τὰ βασιλῆϊα κατεστήκεε, ἣν Βαβυλῶν, ἐούσα
τοιαύτη δὴ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος
ἐούσα μέτῳπον ἕκαστον εἴκοσι καὶ ἑκατὸν σταδίων, ἐούσης
τετραγώνου· οὔτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται
συνάπαντες ὀγδῶκοντα καὶ τετρακόσιοι. τὸ μὲν νυν μέ-
γαθος τοσοῦτόν ἐστι τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόσ-
μητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος

§ 2. τὰ μὲν νυν...παρήσομεν] i. e. the Bactrians and the Sacae (153. 7).

ἀξιαπηγητότατα] On account of their *ἔργα θωμαστά* (see note at the beginning of the book).

CH. 178. § 2. τὰ μὲν] is answered by τὸ δέ, but τὰ becomes pleonastic, owing to the insertion of καὶ ἄλλα (cf. 92. 2).

σφι] = τοῖσι Ἀσσυρίοισι. Hdt. regards the Babylonians and the Ninevites as forming one nation, and evidently has no idea of the former having joined Cyaxares in the siege of Nineveh (106. 3, n.). His Ἀσσύριοι λόγοι were intended to include the history of both (184. 1).

ἣν Βαβυλῶν] The past tense implies an extremely altered condition, acc. to Blakesley, who compares ἐκεκόσμητο (§ 4); τετείχιστο (180. 1); δτι μὲν Μυκῆναι μικρόν ἦν, Thuc. I. 10. 1. This argument may perhaps be rebutted by appealing to the presents, γίνονται (§ 3), περιθέει (§ 5; 181. 1), etc. See however 179. 5, n. On the general question of the credibility of Hdt. as regards his account of Babylon, see Grote *H. G.* II. 472 (III. 395), n.

τοιαύτη] For τοῖδε (101, n.). Schw. reads τ. δὴ τις. πόλις κ. τ. λ.

§ 3. ἐούσης] A strong instance

of the irregular use of the gen. abs. (3. 3; II. 134. 1). 'The sentence would be clearer if we had τῆς μέτῳπον ἕκαστον μέγαθος ἐστὶ εἷκ. καὶ ἑκ. σταδίων, and we find this construction before ἐούσης τετρ., II. 124. 8.' St. The actual length of wall on the north and south sides would prob. be less, since the breadth of the river (180. 1) would have to be deducted.

οὔτοι] 'These make altogether 480 furlongs of circuit for the city.' περιόδου is the gen. of the thing measured (Kr. compares τέτταρες παρασάγγαι τῆς ὁδοῦ, Xen. *An.* I. 10. 1), and πόλις is the possessive gen. 480 stadia = about 55 English miles. Hence Aristotle refuses the name of πόλις to Babylon,—ἔχει περιγραφὴν μᾶλλον ἔθνους ἢ πόλεως, *Pol.* III. 3. 5. Marco Polo describes the palace of the Chinese emperor as 'a square enclosed with a wall and deep ditch, each side of the square being eight miles in length; and close by was a square-shaped city, each side of which was 'neither more nor less than six miles.' He does not say what was the height of the walls. The palace-enclosure contained a large park and camping-ground (*Travels*, p. 176).

μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλὴν ὕδατος περιθείει·
μετὰ δὲ, τείχος πεντήκοντα μὲν πηχέων βασιληῶν ἐὼν τὸ
εὖρος, ὕψος δὲ διηκοσίων πηχέων. ὁ δὲ βασιληῖος πῆχυς ⁶
179 τοῦ μετρίου ἐστὶ πῆχεος μέζων τρισὶ δακτύλοισι. Δεῖ δὴ ¹
με πρὸς τοῦτοις ἐπιφράσαι, ἵνα τε ἐκ τῆς τάφρου ἡ γῆ
ἀναισιμώθῃ, καὶ τὸ τείχος ὄντινα τρόπον ἔργαστο. ὀρύσ- ²
σοντες ἅμα τὴν τάφρον ἐπλίνθουον τὴν γῆν τὴν ἐκ τοῦ
ὀρύγματος ἐκφερομένην· ἐλκύσαντες δὲ πλίνθους ἱκανὰς,
ᾧπτησαν αὐτὰς ἐν καμίνιοις. μετὰ δὲ τέλματι χρεώμενοι ³
ἀσφάλτῳ θερμῇ, καὶ διὰ τριήκοντα δόμων πλίνθου ταρσοὺς
καλάμων διαστοιβάζοντες, ἔδειμαν πρῶτα μὲν τῆς τάφρου
τὰ χεῖlea, δεύτερα δὲ αὐτὸ τὸ τείχος τὸν αὐτὸν τρόπον.
ἐπάνω δὲ τοῦ τείχεος παρὰ τὰ ἔσχατα, οἰκήματα μουνόκωλα ⁴
ἔδειμαν, τετραμμένα ἐς ἄλληλα· τὸ μέσον δὲ τῶν οἰκημάτων

§ 5. περιθείει] Hom. II. vi. 320, περὶ δὲ χούσεος θέε πόρκης. Cf. πύργος ἐπιβέβηκε, 181. 3.

διηκοσ. π. β.] Prob. about 340 English feet. This is certainly the most incredible fact which Hdt. mentions about Babylon. But 'with thirty pyramids in Egypt and the wall of China still existing, who can set bounds to what might be accomplished?'

§ 6. τοῦ μετρίου] 'The medium,' (II. 32. 8), i. e. the common Greek cubit (60. 5). The royal cubit was so called because it was in use in Persia. It is uncertain whether to δακτύλοις is to be supplied μετρίοις or βασιλεῖοις (i. e. whether the ratio of the two cubits is that of 24 : 27, or 21 : 24). The analogy of 192. 3 is in favour of the former view (St.), but Böckh pronounces for the latter. Cf. II. 168. 2, n.

CH. 179. § 1. ἵνα] = ὅκει or ἐς τί. Cf. II. 150. 3; III. 6. 2.

§ 2. ὀρύσσ. ἅμα] 'As fast as they dug.'

ᾧπτησαν] Kiln-baked bricks (πλ. ὀπταί, lateres cocti) are to be distinguished from bricks merely dried in the sun (πλ. ὠμαί, lateres crudi). Hence Ovid has the sanction of

Hdt. for his 'coctilibus muris,' Met. IV. 28.

§ 3. τέλματι] 'As mortar.'

διὰ τρ. δόμων] 'Every thirtieth course' (II. 127. 4, n).

πλίνθου] The collective singular. Cf. ἵππος, κάμηλος, 80. 2. 3; κέραμος, III. 6. 1; ἐσθής, IV. 203. 6; ἄμπελος, Thuc. IV. 90. 2. Layers of reeds are found in the remains of buildings in Babylonia. They were prob. inserted in order to collect and carry off the moisture (St.).

§ 4. παρὰ τὰ ἔσχ. κ.τ.λ.] Being built along each edge of the wall, the chambers opened on to the central passage, so that their fronts faced each other.

μουνόκωλα] This is gen. translated 'one-storied,' but κῶλον in Hdt. always = the side or façade of a building, and here prob. the meaning is 'with but a single face.' Each οἰκήμα would have its sides hidden by its neighbours, and the back would be inaccessible and almost invisible owing to its being at the top of the enormous wall. The προμαχεῶνες and πύργοι, mentioned III. 151. 2; 156. 1, must have risen above these οἰκήματα. Compare Thuc. III. 21. 2—4.

ἔλιπον τεθρίππῳ περιέλασιν. πύλαι δὲ ἐνεστᾶσι πέριξ 5
 τοῦ τείχεος ἑκατὸν, χάλκεαι πᾶσαι, καὶ σταθμοὶ τε καὶ
 ὑπέρθυρα ὡσαύτως. ἔστι δὲ ἄλλη πόλις ἀπέχουσα ὀκτῶ 6
 ἡμερέων ὁδὸν ἀπὸ Βαβυλῶνος· Ἴς οὖνομα αὐτῇ. ἔνθα ἔστι
 ποταμὸς οὐ μέγας· Ἴς καὶ τῷ ποταμῷ τὸ οὖνομα· ἐσβάλλει
 δὲ οὗτος ἐς τὸν Εὐφρῆτην ποταμὸν τὸ ῥέεθρον. οὗτος ὦν 7
 ὁ Ἴς ποταμὸς, ἅμα τῷ ὕδατι θρόμβους ἀσφάλτου ἀναδιδού
 πολλούς· ἔνθεν ἢ ἀσφαλτος ἐς τὸ ἐν Βαβυλῶνι τείχος
 180 ἐκομίσθη. Τετείχιστο μὲν νυν ἡ Βαβυλὼν τρόπῳ τοιῷδε. 1
 ἔστι δὲ δύο φάρσεια τῆς πόλιος· τὸ γὰρ μέσον αὐτῆς ποτα-
 μὸς διέργει, τῷ οὖνομά ἐστι Εὐφρῆτης. ῥέει δὲ ἐξ Ἀρμε- 2
 νίων, ἐὼν μέγας καὶ βαθὺς καὶ ταχύς· ἐξίει δὲ οὗτος ἐς τὴν
 Ἐρυθρὴν θάλασσαν. τὸ ὦν δὴ τείχος ἐκάτερον τοὺς ἀγκῶ- 3
 νας ἐς τὸν ποταμὸν ἐλήλαται. τὸ δὲ ἀπὸ τούτου, αἱ ἐπι-
 καμπαὶ παρὰ χεῖλος ἐκάτερον τοῦ ποταμοῦ, αἵμασι ἢ πλίν-
 θων ὀπτέων παρατείνει. τὸ δὲ ἄστν αὐτό, ἐὼν πλήρες 4

περιέλασιν] 'Room to drive round the walls.' St. compares ἀνάβασις, 181. 4; καταβάσις, 186. 5; διάβασιν, 205. 3. Aristoph. has parodied this passage: *Av.* 1126. The walls of 'Cloudcuckootown' were so wide that two chariots could pass drawn by steeds as big as the Trojan horse.

§ 5. ἐνεστᾶσι] The present can hardly be accurate here, since Darius τὰς πύλας πᾶσας ἀνέσπασε, III. 159. 1. Hence it is doubtful how far the force of the present can be pressed in other cases.

πᾶσαι] = 'entirely' (ch. 52), not 'all.'

ὡσαύτως] i. e. of brass. Of this enormous outer wall 'it is agreed by almost all travellers that not a vestige remains.' Rawlinson.

§ 6. Ἴς] The modern *Hit* or *Alt*. 'There are still bituminous springs.' *Dict. Geogr.*

§ 7. ἀναδιδού] 'Throws up:' so πῦρ ἀναδιδούσα (of a volcano), Thuc. III. 18. 4. Cf. διδοί, 107. 4, n.

CH. 180. § 1. τὸ γὰρ μέσον] Acc. to Hdt. the palace and the temple of Belus were on opposite

sides of the river (181. 2). But the ruins seem to be almost entirely on the east side, with the exception of two large mounds, one to the N.W., the other (*Birs-i-Nimrad*) eight miles to the S.W.

§ 2. ἐξίει] Cf. 6. 1.

τῇν Ἐρυθρὴν θ.] Here the Persian Gulf (1. 2).

§ 3. τὸ ὦν δὴ τείχος] 'Now the wall on either side has its arms bent and so is carried down to the river.' τείχος ἐκάτερον is the city-wall on the east and west sides. Those parts of it which come down to the river are called 'elbows' (ἐπ' ἀγκῶνος βῆ τείχεος, Hom. *Il.* XVI. 702), because they stood at right-angles to the two unbroken sides of the square, which ran parallel with the river.

τοὺς ἀγκ...ἐλήλαται] = τοὺς ἀγκ. ἐληλαμένους ἔχει.

τὸ δὲ ἀπὸ τ.] 'From this point the walls make a return which extends along the brink of the river on either side, forming a dike of baked brick.' ἀπὸ τούτου = inwards, towards the city, from the point where the wall reaches the river. τὸ ἀπὸ τ.

οἰκίῳν τριωρόφων τε καὶ τετρωρόφων, κατατέμνεται τὰς
 ὁδοὺς ἰθείας, τὰς τε ἄλλας καὶ τὰς ἐπικαρσίας τὰς ἐπὶ τὸν
 ποταμὸν ἐχούσας. κατὰ δὴ ὧν ἐκάστην ὁδὸν ἐν τῇ αἵμασιῃ 5
 τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπῆσαν, ὅσαι περ αἱ λαῦραι,
 τοσαῦται ἀριθμόν. ἦσαν δὲ καὶ αὗται χάλκεαι, φέρονσαι
 181 καὶ αὐταὶ ἐς αὐτὸν τὸν ποταμὸν. Τοῦτο μὲν δὴ τὸ τεῖχος 1
 θώρηξ ἔστί· ἕτερον δὲ ἔσωθεν τεῖχος περιθέει, οὐ πολλῶ
 τέφ ἀσθενέστερον τοῦ ἐτέρου τείχεος, στεινότερον δέ. Ἐν 2
 δὲ φάρσει ἐκατέρω τῆς πόλιος τετείχιστο ἐν μέσῳ, ἐν τῷ τὰ
 βασιλῆα μὲν περιβόλῳ μεγάλῳ τε καὶ ἰσχυρῷ, ἐν δὲ τῷ
 ἐτέρῳ Διὸς Βήλου ἱρὸν χαλκόπυλον, καὶ ἐς ἐμὲ τοῦτο ἔτι
 ἐὼν, δύο σταδίων πάντη, ἐὼν τετράγωνον. ἐν μέσῳ δὲ τοῦ 3

is adverbial (the accus. of reference), and ἐπικαμπαί is the subject of the verb, which however takes the construction of the nearer predicate, αἵμασις ('extend along as a dike'). See 163. 4, n., and cf. τὸ μεταξὺ τοῦτο οἱ ἐκκαίδεκα πόδες τοῖς φύλαξιν οἰκήματα διανενημμένα ῥοδόμητο, Thuc. III. 21. 3, where the construction is exactly parallel.

§ 4. τριωρόφων] 'Three stories high,' three roofs or ceilings implying three floors.

ἰθείας] The addition of a predicate in agreement with the accus. in this construction is unusual. We should have expected 'an adverbial expression (e.g. κατ' ἰθέαν, in straight lines), like οὐρεα ἐς ὄξυ τὰς κορυφὰς ἀπηγμένα, II. 28. 2' (St.). Marco Polo describes the streets in the great Chinese city as 'so straight that when a person ascends the wall over one of the gates he can see the gate opposite to him on the other side of the city.' *Travels*, p. 183.

τὰς τε ἄλλας] Those parallel to the river.

ἐχούσας] = φερούσας (II. 121. 5, n.).

§ 5. καὶ αὐταὶ] As well as the main gates (179. 5). καὶ αὐταί, as well as the λαῖραι (ἐπικάρσαι ὁδοί).

ἐς αὐτὸν τὸν π.] 'Leading right down to the river' (by flights of steps: 186. 5).

CH. 181. § 1. τοῦτο τὸ τ.] The αἵμασις on each side of the river is called a cuirass, 'breast-work,' because it guarded the most vital part (cf. 191. 8). Within this came the inner wall (περίβολος) in each quarter, like a κιθών worn under the θώρηξ. Cf. τειχέων κιθῶνες, 'covering walls,' VII. 139. 3.

στεινότερον] This is usually rendered 'of smaller circuit.' But it clearly = 'of less thickness.' The top of the city wall being used for traffic (179. 4), the same epithet is applied to a smaller wall which would be applied to a smaller road. So στεινότερῃ ἐσβολῇ (of Thermopylae), VII. 175. 2; στείνος ὁδοῦ κόλῃς, Hom. II. XXIII. 419.

§ 2. ἐν τῷ... μὲν] μὲν is a correction for ἦεν (one MS. εἶεν), a form of the imperf. which nowhere else occurs in Hdt., though the MSS. read ἦε at 196. 5, and ἦεν occurs several times in Hom. (e.g. II. III. 41).

Διὸς Βήλου] Hdt. identifies the Babylonian Bel (like the Libyan Ammon, II. 55. 4) with Zeus. See II. 50. 1, n.

ἱρὸν] This denotes the whole of the sacred precinct (183. 1).

ἐς ἐμὲ] i.e. down to the time of Hdt.'s visit (cf. 183. 5).

τετράγωνον] Unnecessary after πάντη (II. 138. 3).

ἱρού πύργος στερεὺς οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ τὸ εὖρος· καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε, καὶ ἕτερος μάλα ἐπὶ τούτῳ, μέχρι οὗ ὀκτῶ πύργων. ἀνά- 4
 βασις δὲ ἐς αὐτοὺς ἔξωθεν κύκλῳ περὶ πάντας τοὺς πύργους ἔχουσα πεποιήται. μεσοῦντι δέ κου τῆς ἀναβάσιος ἔστι 5
 καταγωγή τε καὶ θῶκοι ἀμπαυστήριοι, ἐν τοῖσι κατίζοντες ἀμπαύονται οἱ ἀναβαίνοντες. ἐν δὲ τῷ τελευταίῳ πύργῳ 6
 νηὸς ἔπεστι μέγας· ἐν δὲ τῷ νηῷ κλίνη μεγάλη κέεται εὖ ἐστρωμένη, καὶ οἱ τράπεζα παρακείμεται χρυσῆ. ἀγαλμα 7
 δὲ οὐκ ἐνι οὐδὲν αὐτόθι ἐνιδρυμένον· οὐδὲ νύκτα οὐδεὶς ἐναυ-
 λίζεται ἀνθρώπων, ὅτι μὴ γυνὴ μόνη τῶν ἐπιχωρίων, τὴν 8
 ἂν ὁ θεὸς ἔληται ἐκ πασέων, ὡς λέγουσι οἱ Χαλδαῖοι, ἔοντες
 182 ἱρέες τούτου τοῦ θεοῦ. Φασὶ δὲ οἱ αὐτοὶ οὗτοι, ἐμοὶ μὲν οὐ 1
 πιστὰ λέγοντες, τὸν θεὸν αὐτὸν φοιτᾶν τε ἐς τὸν νηὸν, καὶ
 ἀναπαύεσθαι ἐπὶ τῆς κλίνης, κατάπερ ἐν Θήβησι τῇσι Αἰ-
 γυπτίησι κατὰ τὸν αὐτὸν τρόπον, ὡς λέγουσι οἱ Αἰγύπτιοι·
 καὶ γὰρ δὴ ἐκεῖθι κοιμᾶται ἐν τῷ τοῦ Διὸς τοῦ Θηβαιέος
 γυνή· ἀμφότεραι δὲ αὐταὶ λέγονται ἀνδρῶν οὐδαμῶν ἐς ὁμι- 2
 λίην φοιτᾶν· καὶ κατάπερ ἐν Πατάροισι τῆς Λυκίης ἡ πρό-
 μαντις τοῦ θεοῦ, ἐπεὰν γένηται· οὐ γὰρ ὦν αἰεὶ ἔστι χρηστή-

§ 3. ἐπιβέβηκε] 'Stands upon' ('stands firmly on,' Ab., who compares ἐπὶ γῆς βεβηκότες πολλὸν ἰσχυρότερον παύσομεν, Xen. An. III. 2. 19). Cf. παραβέβηκε δὲ οἱ ἡνίοχος, 'stands near him,' VII. 40. 6 (St.); πυρῆς ἐπιβάντ' ἀλεγεινῆς (of a corpse) Hom. Il. IV. 99.

μάλα] 134. 5, n.

μέχρι οὗ ὁ πύργων] Acc. to Herm. (*ad Viger*. 251) this is a mixture of the two constructions, μέχρι οὗ ὀκτῶ πύργοι εἰσι, and μέχρι ὀκτῶ πύργων. Klotz however (*Devarius*, 230) thinks that the full phrase is μέχρι τούτου, ὃ ὀκτῶ πύργων (ἐστὶ), usque ad id quod (ad eum numerum qui) octo turrium sit, 'up to the number of (belonging to) eight towers.' Cf. II. 173. 1.

§ 4. ἀνάβασις] 'Stairs to go up by.'

ἔξωθεν] The πύργος was στερεός.

ἔχουσα] With κύκλῳ περὶ, 'running round' (180. 4).

§ 5. μεσοῦντι] Cf. 51. 1.

§ 6. οἱ = τῇ κλίνῃ. The absence of any ἀγαλμα renders this religious observance different from the Roman *lectisternium*.

§ 7. οἱ Χαλδαῖοι] See Grote *H. G.* II. 467 (III. 388).

CH. 182. § 1. κατάπερ...κατὰ τὸν αὐτὸν τρόπον] The relative precedes the demonstrative. Cf. τά περ—ἕτερα τοιαῦτα, 191. 4; κατὰ περ—καὶ δὴ καί, II. 146. 2; ἐς οὗ—μέχρι τούτου, III. 31. 3.

ἐκεῖθι] The local suffix is more frequent in Hdt. than in Attic prose. Cf. μητρόθεν, 173. 6; ὀλιγαχόθεν, III. 96. 1; ἀρχῇθεν, VII. 104. 1.

Διὸς τοῦ Θηβ.] Cf. II. 41. 1.

γυνή] II. 54. 2, n.

§ 2. τοῦ θεοῦ] Apollo. He was supposed to live at Patara during

ριον αὐτόθι· ἐπεὰν δὲ γένηται, τότε ὦν συγκατακληῖται τὰς
 183 νύκτας ἔσω ἐν τῷ νηῷ. Ἔστι δὲ τοῦ ἐν Βαβυλῶνι ἱεροῦ καὶ ἄλλος κάτω νηὸς· ἔνθα ἄγαλμα μέγα τοῦ Διὸς ἐνι κατήμενον
 χρύσειον, καὶ οἱ τράπεζα μεγάλη παρακέεται χρυσεή, καὶ τὸ
 βάθρον οἱ καὶ ὁ θρόνος χρυσεὸς ἐστί· καὶ ὡς ἔλεγον οἱ Χαλ-
 δαῖοι, ταλάντων ὀκτακοσίων χρυσοῦ πεποιήται ταῦτα. ἔξω
 δὲ τοῦ νηοῦ βωμὸς ἐστί χρύσεος. ἔστι δὲ καὶ ἄλλος βωμὸς
 μέγας, ὅπου θύεται τὰ τέλεα τῶν προβάτων. ἐπὶ γὰρ τοῦ
 χρυσοῦ βωμοῦ οὐκ ἔξεστι θύειν, ὅτι μὴ γαλαθηνὰ μοῦνα.
 ἐπὶ δὲ τοῦ μέζονος βωμοῦ καὶ καταγίζουσι λιβανωτοῦ χίλια
 τάλαντα ἔτεος ἐκάστου οἱ Χαλδαῖοι τότε, ἐπεὰν τὴν ὀρτὴν
 ἄγωσι τῷ θεῷ τούτῳ. Ἦν δὲ ἐν τῷ τεμένει τούτῳ ἔτι τὸν
 χρόνον ἐκείνον καὶ ἀνδριάς δυνάδεκα πηχέων, χρύσεος, στε-
 ρεός. ἐγὼ μὲν μιν οὐκ εἶδον· τὰ δὲ λέγεται ὑπὸ Χαλδαίων,
 ταῦτα λέγω. τούτῳ τῷ ἀνδριάντι Δαρείος μὲν ὁ Ὑστάσπεος
 ἐπιβουλεύσας, οὐκ ἐτόλμησε λαβεῖν, Ξέρξης δὲ ὁ Δαρείου
 ἔλαβε, καὶ τὸν ἱερά ἀπέκτεινε, ἀπαγορεύοντα μὴ κινέειν τὸν
 ἀνδριάντα. τὸ μὲν δὴ ἱρὸν τοῦτο οὕτω κεκόσμητο. ἔστι δὲ
 καὶ ἴδια ἀναθήματα πολλὰ.

the winter months only. 'Qualis ubi *hibernam* Lyciam Xanthique fluentia Deserit ac Delum maternam invisit Apollo.' Virg. *Aen.* IV. 143. So 'Delius *et* Patareus Apollo,' Hor. *Od.* III. 4. 64. The subject of γένηται may be (1) ὁ θεός, 'when he has come there,' like ἐπεὰν κατὰ τὴν Κιλικῶν τάξιν διεξιὼν γένωμαι, VII. 77. 1: (2) χρηστήριον, anticipated from the following clause (Kr.): (3) ἡ πρόμαντις (Bähr), 'when she has become priestess (again)'. The last seems best.

ἐπεὰν δὲ γέν.] δέ resumes. Cf. 164. 4.

CH. 183. § 1. ἔστι τοῦ] 'Belongs to.'

τὸ βάθρον] The footstool or step in front of the θρόνος.

ταλάντων] Prob. the genitive of material, not that of price: 'made out of.'

§ 2. τέλεα] Opposed to γαλαθηνά, below.

προβάτων] 133. 2, n.

§ 5. τὸν χρ. ἐκείνον] This would naturally mean 'in the time of Cyrus,' the period which the narration has reached. But in this case ἔτι is rather pointless, since the statue remained till the reign of Xerxes, i.e. long afterwards. Perhaps the phrase simply means 'that great time,' i.e. the time of the Persian war. 'Through the whole of Hdt.'s work the wars for Greek freedom are the great crisis on which his eyes are fastened.' Kr.

ἀνδριάς] is seldom used of the statue of a god (31. 9, n.).

ἐγὼ μὲν μιν] It must have been removed before Hdt.'s visit to Babylon, since Xerxes died B.C. 465.

§ 6. ἐπιβουλεύσας] The Persians would naturally be hostile to the religion of the Chaldeans (Bähr). In the account of the seven conspirators Darius is represented as extremely impetuous in character (III. 71—2).

κινέειν] 187. 3, n.

- 184 Τῆς δὲ Βαβυλῶνος ταύτης πολλοὶ μὲν κου καὶ ἄλλοι ἑγένοντο βασιλεές, τῶν ἐν τοῖσι Ἀσσυρίοισι λόγοισι μνήμην ποιήσομαι, οἳ τὰ τείχεά τε ἐπεκόσμησαν καὶ τὰ ἱρά, ἐν δὲ δὴ καὶ γυναῖκες δύο. ἡ μὲν πρότερον ἄρξασα, τῆς ὕστερον² γενεῇσι πέντε πρότερον γενομένη, τῇ οὖνομα ἦν Σεμίραμις· αὕτη μὲν ἀπεδέξατο χώματα ἀνὰ τὸ πεδίον ἐόντα ἀξιοθέητα. πρότερον δὲ ἐώθεε ὁ ποταμὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν.
- 185 Ἡ δὲ δὴ δεύτερον γενομένη ταύτης βασίλεια, τῇ οὖνομα ἦν Νίτωκρις (αὕτη δὲ συνεωτέρη γενομένη τῆς πρότερον ἄρξασης), τοῦτο μὲν μνημόσυνα ἐλίπετο τὰ ἐγὼ ἀπηγγήσομαι, τοῦτο δὲ τὴν Μήδων ὀρώσα ἄρχὴν μεγάλην τε καὶ οὐκ ἀτρεμίζουσιν, ἀλλ' ἄλλα τε ἀραιρημένα ἄστυα αὐτοῖσι, ἐν δὲ δὴ

CH. 184. § 1. πολλοί] Even while subject to Nineveh, Babylon prob. had a separate dynasty of its own. See Rawlinson, Bk. I. *Arr.* VIII. But the Ἀσσύριοι λόγοι would have described the Ninevite dynasties as well, and these may be included under the πολλοὶ βασιλεές, since Hdt. does not distinguish between the two nations (178. I, n.). 'Prob. his history of the Assyrian dynasties was as obscure and distorted as that which he gives of the Egyptian dynasties before Psammetichus in Bk. II.' St.

Ἀσσυρίοισι λόγ.] Cf. 75. 1: 106. 3; II. 38. 3; 161. 3. If Hdt. ever composed these λόγοι, they have not been incorporated into his work. Aristotle (*Hist. An.* VIII. 18) refers to a work περὶ τὴν πολιορκίαν τὴν Νίνου, which acc. to one reading of the passage was written by Hdt. The majority of the MSS. read Ἡσίοδος instead of Ἡρόδοτος. Still there are good reasons for thinking that the latter reading is the true one.

ἐπεκόσμησαν] 'Further beautified.'

§ 2. ἡ μὲν...αὕτη μὲν] Answered by ἡ δὲ...αὕτη δέ, next ch. See 113. 2; VII. 39. 3.

γενεῇσι πέντε] i.e. there were four intervening reigns (13. 4, n.).

This would place Semiramis somewhere about the era of Nabonassar (B.C. 747). Inscriptions recently discovered mention about this time a queen of *Nineveh* called *Sammuramit*, whose husband 'seems to have been in an especial way connected with Babylonia.' See Rawlinson, Bk. I. *Arr.* VII. 19. Hdt. prob. imagines her to be the mythical Semiramis, the wife of Ninus.

CH. 185. § 1. δεύτερον] Used for ὕστερον (91. 3, n.) owing to δύο above. Nitocris is mentioned by no other authority, and 'no trace of her appears in the inscriptions.' The Egyptian name (II. 100. 3) may possibly be explained by supposing her to be 'an Egyptian captive.' Rawlinson, Bk. I. *Arr.* VIII. 21. Hdt. regards her as the mother of one Labynetos and the wife of another (188. 1, n.).

συνεωτέρη] An allusion to the masculine character and profligacy of the mythical Semiramis (St.).

ἀλλ' ἄλλα τε] ἀλλ' was inserted by Bekker: cf. 190. 3.

αὐτοῖσι] = ὑπ' αὐτῶν, τῶν Μήδων. The motive assigned by Hdt. cannot have been the true one, since the Medes were on friendly terms with the Babylonians (102. 4, n.). Prob. the real object was the improvement of the navigation, and the regulation

καὶ τὴν Νῖνον, προεφυλάξατο ὅσα ἐδύνατο μάλιστα. Πρῶτα ² μὲν τὸν Εὐφρήτην ποταμὸν, ῥέοντα πρότερον ἰθὺν, ἕς σφι διὰ τῆς πόλιος μέσης ῥέει, τοῦτον ἄνωθεν διώρυχας ὀρύξασα οὕτω δὴ τι ἐποίησε σκολιὸν, ὥστε δὴ τρεῖς ἐς τῶν τινὰ κωμέων τῶν ἐν τῇ Ἀσσυρίῃ ἀπικνέεται ῥέων. τῇ δὲ κώμῃ ³ οὖνομά ἐστι, ἐς τὴν ἀπικνέεται ὁ Εὐφρήτης, Ἀρδέρικκα. καὶ νῦν οἱ ἂν κομίζωνται ἀπὸ τῆσδε τῆς θαλάσσης ἐς Βαβυλῶνα, καταπλέοντες ἐς τὸν Εὐφρήτην ποταμὸν, τρεῖς τε ἐς τὴν αὐτὴν ταύτην κώμην παραγίνονται καὶ ἐν τρισὶ ἡμέρησι. τοῦτο μὲν δὴ τοιοῦτο ἐποίησε. Χῶμα δὲ παρέχωσε παρ' ⁴ ἐκάτερον τοῦ ποταμοῦ τὸ χεῖλος, ἄξιον θώματος, μέγαθος καὶ ὕψος ὅσον τί ἐστι. κατύπερθε δὲ πολλῶ Βαβυλῶνος ⁵ ὥρυσσε ἔλυτρον λίμνη, ὀλίγον τι παρατείνουσα ἀπὸ τοῦ ποταμοῦ, βάθος μὲν ἐς τὸ ὕδωρ αἰεὶ ὀρύσσουσα, εὖρος δὲ τὸ περίμετρον αὐτοῦ ποιεύσα εἰκοσί τε καὶ τετρακοσίων σταδίων· τὸν δὲ ὀρυσσόμενον χοῦν ἐκ τούτου τοῦ ὀρύγματος ἀναισίμου παρὰ τὰ χεῖλα τοῦ ποταμοῦ παραχέουσα. ἐπεὶ ⁶ τε δέ οἱ ὥρυκτο, λίθους ἀγαγομένη, κρηπίδα κύκλῳ περὶ αὐτὴν ἤλασε. Ἐποίηε δὲ ἀμφοτέρα ταῦτα, τὸν τε ποταμὸν ⁷

of the floods. The windings would render the stream less rapid (ταχύς, 180. 2; βραδύτερος, 185. 7).

§ 2. σφι] Prob. the plur. Cf. VIII. 133. 1, where σφι prob. = the Persians, though Mardonius alone has been mentioned. Buttm. (*Lexil. νῶε*) concludes from the analogy of ἐμίν, that only σφιν (not σφι) was used in the singular.

οὕτω δὴ τι] 'So exceedingly.'

§ 3. τῆσδε τῆς θ.] See I. 2, n.

ἐς τὸν Εὐφρ.] Since the journey was performed by land till the Euphrates was reached (v. 52. 5), καταπλέοντες (if ἐς is right) must be used in a pregnant sense, κατα- referring to the descent from the mountains to the river-basin: *quando ad Euphratem devenerint eoque Babylonem vehuntur*, Bähr.

§ 4. ὅσον τί ἐστι] 'Worthy to be marvelled at, how great it is (i. e. that it is so great) in bulk and

height.' Cf. ὤων, 31. 6, n.; ὄσων, II. 171. 1; θεσπέσιον ὡς ἡδύ, III. 113. 1. τι is added on the analogy of τοσοῦτό τι (192. 5), ὄσων being equivalent to ὅτι τοσοῦτο.

§ 5. ἔλυτρον λίμνη] 'A basin for a lake,' i. e. a lake-basin. ἔλυτρον, lit. that which wraps up (ἐλύω), encloses (the water). Below, § 7, this reservoir is called a marsh (ἐλος), because there would naturally be but little water in it except when it drained the river (186. 7).

ὀλίγον τι] refers to the space between the lake and the river.

ἐς τὸ ὕδωρ] 'Till she reached water,' i. e. till the bottom of the reservoir was level with the river-bed, when water from the river would begin to filter through.

αἰε] *Singulis locis*. St.

χοῦν] ὀρυγμα denotes the hole dug, χοῦς the earth dug out (II. 150. 2).

σκολιὸν καὶ τὸ ὄρυγμα πᾶν ἔλος, ὡς ὁ τε ποταμὸς βραδύτερος εἴη, περὶ καμπὰς πολλὰς ἀγνύμενος, καὶ οἱ πλοιοὶ ἔωσι σκολιοὶ ἐς τὴν Βαβυλῶνα, ἕκ τε τῶν πλόων ἐκδέκεται περίοδος τῆς λίμνης μακρῇ. κατὰ τοῦτο δὲ εἰργάζετο τῆς χώρας 8 τῇ αἴ τε ἐσβολαὶ ἦσαν καὶ τὰ σύντομα τῆς ἐκ Μήδων ὁδοῦ, ἵνα μὴ ἐπιμισγόμενοι οἱ Μῆδοι ἐκμανθάνοιεν αὐτῆς τὰ πρήγ-
186 ματα. Ταῦτα μὲν δὴ ἐκ βάθεος περιεβάλετο, τοιγῆδε δὲ 1 ἐξ αὐτῶν παρευνθήκην ἐποιήσατο. Τῆς πέλιος ἐούσης δύο 2 φαρσέων, τοῦ δὲ ποταμοῦ μέσον ἔχοντος, ἐπὶ τῶν πρότερον βασιλέων, ὅπως τις ἐθέλοι ἐκ τοῦ ἐτέρου φάρσεος ἐς τοῦτερον διαβῆναι, χρῆν πλοῖφ διαβαίνειν. καὶ ἦν, ὡς ἐγὼ δοκέω, 3 ὀχληρὸν τοῦτο. αὕτη δὲ καὶ τοῦτο προείδε· ἐπεὶ τε γὰρ

§ 7. τὸ ὄρ. πᾶν ἔλος] 'Turned the whole place which she had dug into a marsh.'

εἴη...ἔωσι] The usual explanations are (1) that the subjunctive denotes a certain, the optative only a probable (or possible) result: (2) that the subj. represents the realization of the proposed end, while the opt. represents it merely as a supposition in the mind (II. 93. 7, n.): (3) that the subj. expresses a direct, the opt. merely an indirect or ulterior consequence. No single one of these explanations will suit all passages, and it is often difficult to see any difference of meaning.

ἕκ τε τῶν πλ.] 'And that after the voyage was over, men might find awaiting them a long journey by land round the lake.'

ἐκδέκεται] Sc. τοὺς πλέοντας. Hdt. supposes that in case of invasion the plan would be to make the river unnavigable by drawing the water off. But this was not actually done to stop Cyrus (190. 2, n.), and moreover the invaders might still have followed the river-bank. Ordinarily the stream was navigable down to Babylon. (194. 6).

§ 8. τῆς ἐκ Μ. ὁδοῦ] No part of the course of the Euphrates above Babylon would have been on the direct road to Media, which lay to the north-east across the Tigris,

while the Euphrates flowed from Armenia (180. 2), i.e. from the north-west. 'The mistake appears to have arisen from a confusion of B. with Nineveh.' St.

CH. 186. § 1. ἐκ βάθεος] Ab. renders: 'out of the materials obtained from the excavation,' in which case ταῦτα can only refer to the river-embankment (185. 5). But possibly the phrase is an adverbial one (like ἐξ ἴσου): 'below ground,' as opposed to the quays and bridge described in what follows.

ταῦτα...περιεβάλετο] 'Girt (the city) round with these defences' (163. 3).

ἐξ αὐτῶν] Not 'after they were finished' (a use of ἐξ, which requires a verb either expressing or implying motion), but 'in consequence of them,' 'by means of them:' = ἀπὸ τοῦ αὐτοῦ ἔργου, below. The λμνη described above made it possible to add the supplementary works.

§ 2. ἐούσης] Acc. to Krüg., if this reading is right (ἐόντων has been conjectured), the meaning must be ἡ πόλις ἐστὶ δύο φάρσεα. But ἡ πόλις ἐστὶ δύο φαρσέων would be good Greek, the gen. being descriptive. See II. 138. 3, n.

μέσον] The article is omitted owing to the commonness of the phrase (III. 2, n.).

§ 3. προείδε] προ- refers to the

ᾠρυσσε τὸ ἔλυτρον τῇ λίμνῃ, μνημόσυνον τόδε ἄλλο ἀπὸ τοῦ αὐτοῦ ἔργου ἐλίπετο. ἐτάμνετο λίθους περιμήκεας· ὡς 4
 δέ οἱ ἦσαν οἱ λίθοι ἐτοιμοί, καὶ τὸ χωρίον ὁρώρυκτο, ἐκτρέψασα τοῦ ποταμοῦ τὸ ῥέεθρον πᾶν ἐς τὸ ᾠρυσσε χωρίον, ἐν ᾧ ἐπίμπλατο τοῦτο, ἐν τούτῳ ἀπεξηρασμένου τοῦ 5
 ἀρχαίου ῥέεθρου, τοῦτο μὲν τὰ χεῖλεα τοῦ ποταμοῦ κατὰ τὴν πόλιν καὶ τὰς καταβάσις, τὰς ἐκ τῶν πυλίδων ἐς τὸν ποταμὸν φερούσας, ἀνοικοδόμησε πλίνθοισι ὀπτῆσι κατὰ τὸν αὐτὸν λόγον τῷ τεύχεϊ τοῦτο δὲ κατὰ μέσσην κου μάλιστα τὴν πόλιν τοῖσι λίθοισι, τοὺς ὠρύξατο, οἰκοδόμει γέφυραν, δέουσα τοὺς λίθους σιδήρῳ τε καὶ μολίβδῳ. ἐπιτείνεσκε δὲ 6
 ἐπ' αὐτὴν, ὅπως μὲν ἡμέρῃ γένοιτο, ξύλα τετράγωνα, ἐπ' ὧν τὴν διάβασιν ἐποιεῦντο οἱ Βαβυλώνιοι· τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαίρεσκον τοῦδε εἵνεκα, ἵνα μὴ διαφοιτέοντες τὰς νύκτας κλέπτοιεν παρ' ἀλλήλων. ὡς δὲ τό τε ὀρυχθὲν 7
 λίμνη πλήρης ἐγεγόνει ὑπὸ τοῦ ποταμοῦ, καὶ τὰ περὶ τὴν γέφυραν ἐκεκόσμητο, τὸν Εὐφρήτην ποταμὸν ἐς τὰ ἀρχαῖα ῥέεθρα ἐκ τῆς λίμνης ἐξήγαγε· καὶ οὕτω τὸ ὀρυχθὲν, ἔλος γενόμενον, ἐς δέον ἐδόκει γεγενῆσθαι, καὶ τοῖσι πολίτησι 187 γέφυρα ἦν κατεσκευασμένη. Ἡ δ' αὐτὴ αὕτη βασιλεία καὶ 1
 ἀπάτην τοιήνδε τινα ἐμνηχανήσατο. Ὑπὲρ τῶν μάλιστα λεωφόρων πυλέων τοῦ ἄστεος τάφον ἐωυτῇ κατεσκευάσατο μετέωρον ἐπιπολῆς αὐτέων τῶν πυλέων. ἐνεκόλαψε δὲ ἐς 2

future inconvenience which would arise, unless some remedy were devised.

§ 4. τὸ ῥέεθρον] The stream: but below, τοῦ ῥ. = the river-bed. ᾠρυσσε] 'which she was digging' (as described above): the descriptive imperf. instead of the pluperf. (81. 2, n.).

§ 5. καταβάσις] 'Steps to go down by' (179. 4, n.).

πυλίδων] See 180. 5.

§ 6. ξύλα τετρ.] 'Square planking,'—apparently a sort of draw-bridge, which was raised at night.

§ 7. ἔλος γενόμενον] Stein reads γινόμενον, 'that was afterwards to become a marsh,' comparing ἐγίνετο,

187. 5. But γενόμενον is simpler: 'the basin after it had become a marsh (i.e. after the water which made it a λίμνη had been drawn off, and the channel closed) was seen to have answered its object well.'

CH. 187. § 1. ἐπιπολῆς] simply = 'above,' not 'resting upon' (II. 96. 3). The tomb was in the upper part of the gateway, which in the East was often a building of considerable importance, being used for the transaction of public business.

πυλέων] The plural of a single gateway, because each gate had two valves. Cf. 205. 3, n. αὐτέων = just above the gates.

τὸν τάφον γράμματα λέγοντα τάδε· ΤΩΝ ΤΙΣ ΕΜΕΤ
 'ΤΣΤΕΡΟΝ ΓΙΝΟΜΕΝΩΝ ΒΑΒΥΛΩΝΟΣ ΒΑΣΙ-
 ΛΕΩΝ, ΗΝ ΣΠΑΝΙΣΗΙ ΧΡΗΜΑΤΩΝ, ΑΝΟΙΞΑΣ
 ΤΟΝ ΤΑΦΟΝ, ΛΑΒΕΤΩ 'ΟΚΟΣΑ ΒΟΥΛΕΤΑΙ ΧΡΗ-
 ΜΑΤΑ. ΜΗ ΜΕΝΤΟΙ ΓΕ, ΜΗ ΣΠΑΝΙΣΑΣ ΓΕ,
 ΑΛΛΩΣ ΑΝΟΙΞΗΙ. ΟΥ ΓΑΡ ΑΜΕΙΝΟΝ. Οὗτος 3
 ὁ τάφος ἦν ἀκίνητος, μέχρι οὗ ἐς Δαρείου περιήλθε ἡ βασι-
 λήτῃ. Δαρείῳ δὲ καὶ δεινὸν ἐδόκεε εἶναι τῇσι πύλῃσι ταύ- 4
 τῃσι μηδὲν χρεῖσθαι καὶ χρημάτων κειμένων, καὶ αὐτῶν
 τῶν χρημάτων ἐπικαλεομένων, μὴ οὐ λαβεῖν αὐτά. τῇσι δὲ 5
 πύλῃσι ταύτῃσι οὐδὲν ἐχράτο τοῦδε εἵνεκα, ὅτι ὑπὲρ κεφαλῆς
 οἱ ἐγίνετο ὁ νεκρὸς διεξελαύνοντι. ἀνοίξας δὲ τὸν τάφον 6
 εἶρε χρήματα μὲν οὐ, τὸν δὲ νεκρὸν καὶ γράμματα λέγοντα
 τάδε· Εἰ μὴ ἀπληστός τε εἶας χρημάτων
 καὶ αἰσχροκερδής, οὔκ ἂν νεκρὸν θήκας
 ἀνεῷγες. Αὕτη μὲν νυν ἡ βασιλεια τοιαύτη τις λέγεται
 γενέσθαι.

188 'Ο δὲ δὴ Κῦρος ἐπὶ ταύτης τῆς γυναικὸς τὸν παῖδα 1
 ἐστρατεύετο, ἔχοντά τε τοῦ πατρὸς τοῦ ἑωυτοῦ τοῦνομα
 Λαβυνήτου καὶ τὴν Ἀσσυρίων ἀρχήν. Στρατεύεται δὲ δι' 2

§ 2. γράμματα] 'Intellige de literis cuneatis,' Bähr.

μὴ σπανίσας γε] = ἦν γε μὴ σπανίση. The former γε belongs to ἀνολέη.

ἄλλως] 'for any other reason,' *semere*.

οὐ γὰρ ἀμεινόν] 'It is not better' = it is better not. οὐ, as in οὐ κελεύω, οὐκ ἐῷ. There seems to be an allusion to Hes. *Op.* 750, μὴδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἀμεινόν.

§ 3. ἀκίνητος] i.e. was regarded as something sacred, κινέω being used of sacrilege. Cf. κινήσουσά τι τῶν ἀκινήτων, vi. 134. 4.

περιήλθε] See 7. 1, n.

§ 4. καὶ δεινόν] δεινὸν ἐδόκεε... καὶ μηδὲν χρεῖσθαι... καὶ μὴ οὐ λαβεῖν. μὴ οὐ is used because δεινὸν εἶναι implies a negative notion. Acc. to Hermann *per μή certo, per μὴ οὐ dubitantius negatur*. 'But in many

places the meaning is rather that of wondering or indignant repudiation of the opposite notion.' *Madv. G. S. App.* 295. Tr. 'it seemed monstrous, when treasure was there, actually asking to be taken, not to take it.'

§ 5. ἐγίνετο] *Futurus erat*. 'By a rhetorical expression the imperf. without *ἄν* is used to denote what would be (or have been) an immediate or easily-foreseen consequence of anything,—the consequence being described as already in the act of taking place.' *Madv.* So the aor. διέβησαν, 75. 6. Hermann calls this 'the rhetorical omission of *ἄν*.'

§ 6. εἶας] So *εἶα*, ii. 19. 3. Other forms of the imperf. used by Hdt. are *ἔσκε*, 196. 3; *ἦε*, 196. 5. Doubtful forms are *ἦεν*, 181. 2, n.; *ἐην*, vii. 143. 1.

CH. 188. § 1. Λαβυνήτου] In

βασιλεὺς ὁ μέγας καὶ σιτίοισι εὖ ἐσκευασμένος ἐξ οἴκου καὶ
 προβάτοισι καὶ δὴ καὶ ὕδωρ ἀπὸ τοῦ Χοάσπεω ποταμοῦ
 ἅμα ἄγεται τοῦ παρὰ Σοῦσα ῥέοντος, τοῦ μούνου πίνει βασι-
 λεὺς καὶ ἄλλον οὐδενὸς ποταμοῦ. τούτου δὲ τοῦ Χοάσπεω 3
 τοῦ ὕδατος ἀπεψήμενου πολλὰ κάρτα ἅμαξαι τετράκυκλοι
 ἡμίονοι κομίζονται ἐν ἀγγείοισι ἀργυρέοισι ἔπονται, ὅπη
 189 ἂν ἐλαύνῃ ἐκάστοτε. Ἐπεὶ τε δὲ ὁ Κῦρος πορευόμενος ἐπὶ 1
 τὴν Βαβυλῶνα ἐγένετο ἐπὶ Γύνδῃ ποταμῷ, τοῦ αἱ μὲν πηγαὶ
 ἐν Ματινηοῖσι οὔρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκδιδοὶ δὲ ἐς
 ἕτερον ποταμὸν Τίγριν· ὁ δὲ παρὰ Ὠπιν πόλιν ῥέων ἐς τὴν
 Ἐρυθρὴν θάλασσαν ἐκδιδοὶ· τοῦτον δὲ τὸν Γύνδην ποταμὸν
 ὡς διαβαίνειν ἐπειρᾶτο ὁ Κῦρος, ὄντα νηυσιπερητὸν, ἐνθαυτὰ
 οἱ τῶν τις ἱρῶν ἵππων τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν
 ποταμὸν, διαβαίνειν ἐπειρᾶτο. ὁ δὲ μιν συμψήσας ὑπο-
 βρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἐχαλέπαινε τῷ πο- 2

apposition with *πατρός*. Labynetus I. must have been king (he is prob. meant at 74. 5), since Nitocris was queen. Labynetus II. (cf. 77. 3) is clearly to be identified with the *Nabunahit* (= 'Nebo blesses') of the inscriptions. But there is great uncertainty about Nitocris and her husband. *Nebuchadnezzar* (died B. C. 561) was succeeded by his son *Evilmerodach*, who was murdered and succeeded by his brother-in-law *Neriglissar* (559—556), whose son was put to death by conspirators, one of whom (*Nabunahit*) was elected king (555). Nitocris on one theory was the wife of Nebuchadnezzar, on another of Evilmerodach: but Hdt.'s account cannot be harmonized with other authorities. The river-fortifications attributed by him to Nitocris were the work of Nabunahit. See Rawlinson, Bk. I. *App.* VIII. 21.

§ 2. *Στρατεύεται δὲ*] Hdt. applies to Cyrus the customs of the Persian kings of his own day.

ὁ μέγας] The Behistun inscription (125. 5, n.) begins: 'I am Darius, the great king, the king of kings.' So our ancestors talked

of 'the grand Turk,' 'the grand Seignior.'

ἐσκευασμένος] Prob. right, instead of *ἐσκευασμένοις*, which however might = 'dressed' (73. 5).

§ 3. *ἀπεψήμενου*] 'This shews that the water did not serve for drinking,' Stein:—who thinks that it was used for religious rites, comparing *σπένδων* (of Xerxes, before crossing the Hellespont), VII. 54. 2. The water of the Choaspes is said to have been remarkably pure, so that it would not have been necessary to boil it, in order to render it fit for drinking.

CH. 189. § 1. *Γύνδῃ*] See *Dict. Geogr.* Cyrus was marching to Babylon from Ecbatana (153. 6). The Matieni mentioned here are quite distinct from those in Asia Minor (72. 2).

ὁ δὲ] i. e. the Tigris.

ἱρῶν ἵππων] They drew the sacred chariot and the chariot of the king (VII. 40. 4—6).

συμψήσας] Swept him off, 'obliterating all trace of him as one rubs out footmarks in sand (Ar. *Nub.* 975).' St.

οἰχώκεε] The pluperf. as at 79. 2.

ταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι, καὶ οἱ ἐπηπείλησε, οὕτω δὴ
 μιν ἀσθενέα ποιήσῃν, ὥστε τοῦ λοιποῦ καὶ γυναικᾶς μιν
 εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβήσεσθαι. μετὰ δὲ τὴν 3
 ἀπειλὴν μετεῖς τὴν ἐπὶ Βαβυλῶνα στράτευσιν, διαίρειε τὴν
 στρατιὴν δίχα, διελὼν δὲ κατέτεινε σχοινοτενέας ὑποδέξας
 διώρυχας ὀγδώκοντα καὶ ἑκατὸν παρ' ἑκάτερον τὸ χεῖλος
 τετραμμένας τοῦ Γύνδεω πάντα τρόπον. διατάξας δὲ τὸν 4
 στρατὸν ὀρύσσειν ἐκέλευε. οἷα δὲ ὁμίλου πολλοῦ ἐργαζο-
 μένου, ἦντο μὲν τὸ ἔργον, ὅμως μέντοι τὴν θερεῖν πᾶσαν
 190 αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι. Ὡς δὲ τον Γύνδην 1
 ποταμὸν ἐτίσατο Κῦρος, ἐς τριηκοσίας καὶ ἐξήκοντά μιν
 διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω
 δὴ ἤλανε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρα- 2
 τευσάμενοι ἔμενον αὐτόν. ἐπεὶ δὲ ἐγένετο ἐλαύνων ἀγχοῦ
 τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ ἐσσωθέντες τῇ 3
 μάχῃ κατειλήθησαν ἐς τὸ ἄστυ. οἷα δὲ ἐξεπιστάμενοι ἔτι
 πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες αὐτὸν
 παντὶ ἔθνει ὁμοίως ἐπιχειρέοντα, προσάξαντο σιτία ἐτέων
 κάρτα πολλῶν. Ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολι- 4
 ορκίης οὐδένα· Κῦρος δὲ ἀπορίησι ἐνείχετο, ἅτε χρόνου τε
 ἐγγινομένου συχνοῦ, ἀνωτέρω τε οὐδὲν τῶν πρηγμάτων προ-

§ 3. σχοινοτενέας δ.] must be taken with both verb and part. With the former σχ. has a literal, with the latter a figurative sense. 'He laid out trenches by stretching a rope along, marking them out as straight as a line.'

τρόπον] = Att. τροπήν, 'direction.' Various explanations of the story are given. The object of Cyrus was (1) merely to cross the river (Larch.), (2) to fertilize the country by irrigation (Bähr), (3) to give his army practice in the engineering operations which he had resolved to adopt at Babylon (Rawlinson).

CH. 190. § 1. τριηκ. καὶ ἐξήκ.] The number of days in the year (32. 3), and prob. also the number of the sacred horses. Cf. ἀπὸ δὲ Κολίκων ἵπποι λευκοὶ ἐξήκοντα καὶ τριηκῆσιοι, ἐκάστης ἡμέρης εἰς γι-

νόμενος, III. 90. 4.

ὑπέλαμπε] Properly of day-break. Spring is regarded as the dawn of the year (St.).

§ 2. ἐκστρατευσάμενοι] No attempt seems to have been made to turn the river defences to account (185. 7, n.). See Grote *H. G.* III. 180 (IV. 282).

§ 3. προσάξαντο] It has been suggested that the verb here is not προσάγω but προσάσσω (cf. 155. 4, n.): *frumentum ante sibi cumulaverunt*: cf. σάξαντες ὕδατι, III. 7. 1. But the question seems to be settled by σῖτα καὶ ποτὰ τὸ τεῖχος ἐσάξαντο, V. 34. 1, where the construction of σάσσω would be extremely harsh. For the absence of augment, see 19. 1.

§ 4. ἀνωτέρω] simply = ἐς τὸ πρόσω (III. 56. 1): lit. 'further in-

191 κοπτομένων. Εἴτε δὴ ὦν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε τὸ ποιητέον οἱ ἦν, ἐποίησε δὴ τοιόνδε. τάξας τὴν στρατιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς 2 τὴν πόλιν ἐσβάλλει, καὶ ὀπισθε αὐτὶς τῆς πόλιος τάξας ἑτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμός· προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ῥέεθρον ἴδωνται γενόμενον, ἐσιέναι ταύτῃ ἐς τὴν πόλιν. οὕτω τε δὴ τάξας, καὶ κατὰ ταῦτα 3 παραινέσας, ἀπήλαυνε αὐτὸς σὺν τῷ ἀρχηγῷ τοῦ στρατοῦ. Ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τὰ περ ἢ τῶν Βαβυλωνίων 4 βασιλεία ἐποίησε κατὰ τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίησε καὶ ὁ Κῦρος ἕτερα τοιαῦτα. τὸν γὰρ ποταμὸν διώρυχι 5 ἐσαγαγὼν ἐς τὴν λίμνην ἐοῦσαν ἔλος, τὸ ἀρχαῖον ῥέεθρον διαβατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενο- 6 μένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἵπερ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ῥέεθρον τοῦ Εὐφρήτεω ποταμοῦ ὑπο- νενοστηκότος ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστά κη, κατὰ τοῦτο ἐσῆεσαν ἐς τὴν Βαβυλῶνα. Εἰ μὲν νυν προεπύθοντο, 7 ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιούμενον, οὐδ' ἂν

land,' the metaphor being taken from an army, which, as it advances up the country, clears away (προκόπτει) the obstacles in its line of march.

CH. 191. § 2. ἅπασαν] Possibly ἑτέρους may be supplied here with ἐξ ἐμβολῆς from ἑτέρους below (Ab.). But the confusion of thought is rather apparent than real. Cyrus drew off his troops from their stations round the city and collected them in one spot (τάξας τὴν στρ. ἀπ.). He then detached a division (ἑτέρους) to cooperate below the city with the main body above, and after giving his orders to the fighting troops (τῷ στρατῷ) thus posted, marched away with the unserviceable portion of his army.

ὀπισθε] The city is regarded as facing up the stream (cf. 75. 4, n.). So ἐμπροσθε τῶν Θερμοπυλέων καὶ ὀπισθε, VII. 176. 3; ὀπισθε τῶν πυλέων καὶ τῆς ἀνάδου, VIII. 53. 2.

§ 4. τὴν λίμνην] The artificial basin (ἐλντρον) mentioned 185. 5.

ἕτερα τοιαῦτα] = *similia* (120. 9).

§ 5. ἐοῦσαν ἔλος] Krüg. renders 'into the marsh which thus formed a lake,' reading τό for τὴν. But the words as they stand may fairly mean: 'into the lake, being at that time a marsh.' Hdt. uses the term λίμνη of the basin, because it had once been a lake (185. 7), though it had ceased to be so. So τῆς λίμνης is used of the same spot, 185. 7, although just before it has been described as a marsh.

§ 6. ὡς] With μάλιστά κη.

§ 7. ἔμαθον] 'Seen for themselves.' Cf. λέγεται βασιλέα θενόμενον μαθεῖν τὴν νῆα ἐμβαλοῦσαν, VIII. 88. 2; ἰδόντι καὶ μαθόντι, VII. 37. 3.

οὐδ' ἂν] 'They would not have suffered them so much as to enter the city (from the river), and so would have destroyed them utterly.' The negative belongs to the participle only. οὐδ' (instead of οὐκ) = not merely would they have repulsed the attack, but also &c. See 141. 3, n.

περιϋδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πόλιν, διέφθειραν
 κάκιστα. κατακληΐσαντες γὰρ ἂν πάσας τὰς ἐς τὸν ποταμὸν 8
 πυλίδας ἐχούσας, καὶ αὐτοὶ ἐπὶ τὰς αἵμασιās ἀναβάντες τὰς
 παρὰ τὰ χεῖλεα τοῦ ποταμοῦ. ἐληλαμένας, ἔλαβον ἅν σφεας
 ὡς ἐν κύρτῃ. νῦν δὲ ἐξ ἀπροσδοκῆτου σφί παρέστησαν οἱ 9
 Πέρσαι. ὑπὸ δὲ μεγάλῃ τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν
 ταύτῃ οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων,
 τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν
 ἐαλωκότας, ἀλλὰ (τυχεῖν γὰρ σφί ἐοῦσαν ὀρτῇν) χορεύειν τε
 τοῦτον τὸν χρόνον, καὶ ἐν εὐπαθειῇσι εἶναι, ἐς ὃ δὴ καὶ τὸ
 κάρτα ἐπύθοντο, καὶ Βαβυλὼν μὲν οὕτω τότε πρῶτον ἀραί-
 ρητο.

192 Τὴν δὲ δύναμιν τῶν Βαβυλωνίων πολλοῖσι μὲν καὶ 1
 ἄλλοισι δηλώσω, ὅση τίς ἐστι, ἐν δὲ δὴ καὶ τῷδε. Βασιλεῖ
 τῷ μεγάλῳ ἐς τροφὴν αὐτοῦ τε καὶ τῆς στρατιῆς διαραί-
 ρηται, πάρεξ τοῦ φόρου, γῆ πᾶσα, ὅσης ἄρχει. ²δυώδεκα ὧν
 μηνῶν ἐόντων ἐς τὸν ἐνιαυτὸν, τοὺς τέσσερας μῆνας τρέφει
 μιν ἡ Βαβυλωνίη χώρα, τοὺς δὲ ὀκτὼ τῶν μηνῶν, ἡ λοιπὴ
 πᾶσα Ἀσίη. οὕτω τριτημορίῃ ἡ Ἀσσυρίη χώρα τῇ δυνάμει 3
 τῆς ἄλλης Ἀσίης· καὶ ἡ ἀρχὴ τῆς χώρας ταύτης, τὴν οἱ

But the correction of δ' (for οὐδ') is very plausible: they would have let them get into the city (i. e. into the river within the city walls), for thus they would have caught them in a trap. For οὐδ' on this view, see notes, 107. 4; 112. 3.

§ 8. αὖν] is repeated, either on account of the length of the sentence, or to mark that the condition applies to the part. as well as to the main verb.

πυλίδας] 180. 3, 5.

κύρτῃ] Cf. βόλος, δίκτυον, 62. 5.

§ 9. παρέστησαν.] 'Came upon them.' St. compares τῷ δ' (Thersites) ὥκα παρίστατο δῖος Ὀδυσσεύς, Hom. II. II. 243; and the phrases παρίσταται τινι θῶμα (23. 2), θάνατοι, συμφορά etc.

οὐ μανθάνειν] For the inf. see 65. 6, n. Aristotle mentions a story that it was three days before parts

of the city knew what had happened.

Ραλ. III. 3. 5.

ὀρτῇν] 'Belshazzar's feast.'

καὶ τὸ κάρτα] Ironical: cf. 66.

4. For καί, see 117. 1.

πρῶτον] It was taken a second time by Darius (III. 159), B. C. 519.

CH. 192. § 1. τοῦ φόρου] The regular tribute, which amounted to a thousand talents of silver (III. 92. 1).

§ 2. ἐς τὸν ἐν.] 'To make up the year.'

τοὺς] See 18. 2, n.

§ 3. Ἀσσυρίῃ] i. e. Babylonia (178. 2, n).

τῆς ἄλλης] We should have expected the regular partitive genitive, τῆς πάσης. The gen. here may be regarded as the case of reference: 'a third part as compared with the rest of Asia' (which forms the other two thirds). So μόνοι τῶν ἄλλων

Πέρσαι σατραπητήν καλέουσι, ἐστὶ ἀπασέων τῶν ἀρχέων
πολλόν τι κρατίστη, ὅκου Τριτανταίχμῃ τῷ Ἀρταβάζου ἐκ
βασιλέως ἔχοντι τὸν νομὸν τοῦτον, ἀργυρίου μὲν προσήϊε
ἐκάστης ἡμέρης ἀρτάβη μεστή· ἡ δὲ ἀρτάβη, μέτρον ἐδὺν
Περσικόν, χωρέει μεδίμνου Ἀττικῆς πλείον χοίνοις τρισὶ
Ἀττικῆσι. ἵπποι δὲ οἱ αὐτοῦ ἦσαν ἰδίῃ, πάρεξ τῶν πολε- 4
μιστηρίων, οἱ μὲν ἀναβαίνοντες τὰς θηλέας ὀκτακόσιοι, αἱ δὲ
βαινόμεναι ἑξακισχίλιαι καὶ μύριαι. ἀνέβαινε γὰρ ἕκαστος
τῶν ἐρσένων τούτων εἴκοσι ἵππους. κυνῶν δὲ Ἰνδικῶν 5
τοσοῦτο δὴ τι πλῆθος ἐτρέφετο, ὥστε τέσσερες τῶν ἐν τῷ
πεδίῳ κῶμαι μεγάλαι, τῶν ἄλλων εἶναι ἀτελεές, τοῖσι κυσὶ
προσεταιτάχατο σιτία παρέχειν. τοιαῦτα μὲν τῷ ἄρχοντι
193 τῆς Βαβυλωνος ὑπῆρχε ἔοντα. Ἡ δὲ γῆ τῶν Ἀσσυρίων 1
ὑεται μὲν ὀλίγῳ, καὶ τὸ ἐκτρέφον τὴν ῥίζαν τοῦ σίτου ἐστὶ
τοῦτο. ἀρδόμενον μέντοι ἐκ τοῦ ποταμοῦ ἀδρύνεται τε τὸ
λήϊον, καὶ παραγίνεται ὁ σῖτος οὐ κατὰπερ ἐν Αἰγύπτῳ,
αὐτοῦ τοῦ ποταμοῦ ἀναβαίνοντος ἐς τὰς ἀρούρας, ἀλλὰ χερσί
τε καὶ κηλωνητοῖσι ἀρδόμενος. ἡ γὰρ Βαβυλωνίη χώρα 2

Ἑλλήνων (which virtually = *μόνοι πάντων*) Aeschin. 2. 37 (cf. II. 156. 7); ἡ *μόνοι* ἡ *κάλλιστα* τῶν ἄλλων, Plat. *Rep.* I. 353. Or else the gen. is partitive. Assyria, while really distinct from the rest of Asia, is by the mode of expression represented as forming part of it. Compare notes on *τὰ γὰρ δὴ ἄλλα* and *ἑωυτῆς*, 193. 4. On either view the phrase is analogous to *εὐδαιμονέστατος τῶν πρότερον βασιλέων*, II. 161. 2.

σατραπητήν] The Persian word which occurs in the Behistun inscription (Rawlinson) was *Khsa-trapá*, or *Khshatrará*.

ὅκου] Cf. 68. 2.

προσήϊε] *Redibat* (*πρόσοδοι* = *reditus*), i. e. at the time when Hdt. was at Babylon. Cf. *υπῆρχε*, below; ἦν 146. 6. There were 48 *χοίνικες* in the Attic *μέδιμνος*, which = about 12 gallons (English) or one bushel and a half.

§ 4. αὐτοῦ] 'There,' i. e. in Babylonia. 'Possibly a gloss on *ol.*' Kr. Or possibly the true reading

is *αὐτῷ*, which would strengthen *ιδίῃ*.

§ 5. κῶμαι—προσεταιτάχατο] = *κῶμαις προσετέτακτο*. See 7. 5, n. These Indian hounds (a very large breed) were kept for hunting.

ὑπῆρχε ἔοντα] 'Belonged of right.' *υπάρχω*, because he could (and no doubt did) claim further privileges. Inversely, *υπαρχον εἶναι*, V. 124. 2.

CH. 193. § 1. ὀλίγῳ] Sc. *ὑδατι*, the instrumental dative. Cf. *ὑσαι ὑδατι*, 87. 2; *ὑσθησαν ψακάδι*, III. 10. 4.

τοῦτο] = τὸ *ὀλίγον* acc. to Stein. But it rather = *ὑεσθαι*, *ὑεται* being the emphatic word, as is shown by the position of *μὲν*. The rain, little as it is, is sufficient for the first stage of the crop: but everything afterwards has to be done by irrigation.

παραγίνεται] 'Comes on.'

σῖτος] is 'the full corn in the ear,' *λήϊον*, 'the blade.'

οὐ—ἀναβαίνοντος, ἀλλὰ—ἀρδόμενος] Cf. 62. 1, n.

ἐν Αἰγύπτῳ] See II. 14. 3.

πᾶσα, κατάπερ ἡ Αἰγυπτία, κατατέμνηται ἐς διώρυχας· καὶ ἡ μεγίστη τῶν διωρύχων ἐστὶ νηυσιπέρητος, πρὸς ἥλιον τετραμμένη τὸν χειμερινόν· ἐσέχει δὲ ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφρήτεω, ἐς τὸν Τίγριν, παρ' ὃν Νῖνος πόλις οἴκητο. ἔστι δὲ χωρέων αὕτη ἀπασέων μακρῷ ἀρίστη, τῶν ἡμεῖς ³ ἴδμεν, Δήμητρος καρπὸν ἐκφέρειν. τὰ γὰρ δὴ ἄλλα δένδρεα ⁴ οὐδὲ πειράται ἀρχὴν φέρειν οὔτε συκένῃ οὔτε ἄμπελον οὔτε ἐλαίην, τὸν δὲ τῆς Δήμητρος καρπὸν ὧδε ἀγαθὴ ἐκφέρειν ἐστὶ, ὥστε ἐπὶ διηκόσια μὲν τὸ παράπαν ἀποδιδού, ἐπεὰν δὲ ⁵ ἄριστα αὕτη ἐωυτῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει. τὰ δὲ ⁶ φύλλα αὐτόθι τῷ· τε πυρῶν καὶ τῶν κριθέων τὸ πλάτος γίνεται τεσσέρων εὐπετέως δακτύλων. ἐκ δὲ κέγχρου καὶ ⁶ σησάμου ὅσον τι δένδρον μέγαθος γίνεται, ἐξεπιστάμενος

§ 2. πρὸς ἥλιον τ. τὸν χ.] i. e. 'south-east,' since ἥλιος = ὁ τόπος ἐξ οὗ ὁ ἥλιος ἀνατέλλει, Hesych. (quoted by Stein). Cf. οἱ ἀπ' ἡλίου Αἰθιοπες (= οἱ ἀπὸ ἡλίου ἀνατολέων in the preceding sect.) VII. 70. 2; and the Homeric πρὸς ἣν τ' ἥελίον τε.

παρ' ὃν] Not quite like ἐς τὸν (14. 6, n.), since οἴκητο does not so definitely imply previous movement as προκατίζων. Prob. the use of the accus. here is due to the fact that the city would not touch the river merely at a single point, but would extend along it to some distance. So κῶμαι πολλαὶ ἦσαν παρὰ τὸν ποταμόν ('as one walked along'), Xen. An. III. 5. 1. The clause παρ' ὃν κ.τ.λ. is added merely as a description of the Tigris, which however has been mentioned before (189. 1). Cf. 170. 3, n.

§ 3. Δ. καρπὸν] Poetical: cf. Δημήτερος ἀκτὴν, Hom. II: XIII. 322.

§ 4. τὰ γὰρ δὴ ἄλλα] To our idiom ἄλλα appears redundant, since corn cannot be included under the class δένδρεα (δένδρον below, used of millet, has a special force). So Περσέων τε καὶ τῶν ἄλλων συμμάχων, V. 32. 2. More frequently ἄλλοι is used without the article in this way. Cf. ἄλλα, 216. 3; ἄλλην

τε ἐκατόμβην καὶ δὴ καὶ τρίποδα, IV. 179. 1; οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον οὐδέν, Xen. An. I. 5. 5. In these passages either we have another instance of the tendency of Greek idiom to represent objects as included in a class to which they do not belong (192. 3, n.), or else ἄλλος stands in apposition with the subst., = those other things, namely fruit trees. The Homeric use of ἄλλος (e.g. θυμὸς δέ μοι ἔσσεται ἤδη | ἢδ' ἄλλων ἐτάρων, Od. X. 485), is rather in favour of the latter explanation.

πειράται] Sc. ἡ χώρα.

οὐδὲ—ἀρχὴν] Ne omnino quidem, 'does not even begin to try' (9. 3, n.), 'makes no pretence of bearing.'

ἐωυτῆς] 'As compared with itself' (at other times). This idiom has been called *comparatio reflexiva*. The gen. is one of reference, and is equivalent in meaning to πρὸς with the accus. So τοῦ πολέμου καλῶς ἐδόκει ἡ πόλις καθιστάσθαι, 'favourably situated as regards the war,' Thuc. III. 92. 5. The Greeks could not merely say (as we say) 'best of all,' but also 'best of others' (192. 3, n.) and 'best of oneself.'

§ 6. δένδρον] is emphatic. They may be called trees.

μνήμην οὐ ποιήσομαι, εὖ εἰδὼς ὅτι τοῖσι μὴ ἀπιγμένοισι ἐς τὴν Βαβυλωνίην χώραν καὶ τὰ εἰρημένα καρπῶν ἐχόμενα ἐς ἀπιστίην πολλὴν ἀπῖκται. χρέονται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν σησάμων ποιεῦντες. εἰσὶ δὲ σφι φοῖνικες πεφυκότες ἀνὰ πᾶν τὸ πεδίου, οἱ πλευνες αὐτῶν καρποφόροι, ἐκ τῶν καὶ σιτία καὶ οἶνον καὶ μέλι ποιεῦνται· τοὺς συκέων τρόπον 8 θεραπεύουσι τὰ τε ἄλλα, καὶ φοινίκων, τοὺς ἔρσενας Ἑλληνες καλέουσι, τούτων τὸν καρπὸν περιδέουσι τῇσι βαλανηφόροισι τῶν φοινίκων, ἵνα πεπαίνῃ τέ σφι ὁ ψῆν τὴν βάλανον ἐσδύνων, καὶ μὴ ἀπορρέῃ ὁ καρπὸς ὁ τοῦ φοίνικος. ψῆνας 9 γὰρ δὴ φορέουσι ἐν τῷ καρπῷ οἱ ἔρσενες, κατὰπερ δὴ οἱ ὀλυνθοι.

- 194 Τὸ δὲ ἀπάντων θῶμα μέγιστόν μοί ἐστι τῶν ταύτη, 1
μετά γε αὐτὴν τὴν πόλιν, ἔρχομαι φράσων. τὰ πλοῖα 2
αὐτοῖσί ἐστι τὰ κατὰ τὸν ποταμὸν πορευόμενα ἐς τὴν Βαβυ-
λῶνα, ἔοντα κυκλοτερέα, πάντα σκύτινα. ἐπεὰν γὰρ ἐν τοῖσι 3
Ἀρμενίοισι, τοῖσι κατύπερθε Ἀσσυρίων οἰκημένοισι, νομέας
ἰτέης ταμόμενοι ποιήσωνται, περιτείνουσι τούτοις διφθέρας
στεγαστρίδας ἔξωθεν, ἐδάφεος τρόπον, οὔτε πρύμνην ἀπο-

καρπῶν ἐχ.] 'Even the aforesaid yield of fruit,' lit. 'that which appertains to' (120. 4), hence 'the productive qualities' of the καρποί mentioned above.

ἀπῖκται.] 'Have met with.' So ἐς πᾶσαν βάσανον ἀπικνεομένοισι, 'though they underwent all sorts of torture,' VIII. 110. 3. Hdt. refers to the incredulity of people with whom he had conversed on the subject.

§ 7. ποιεῦντες] One MS. ποιεύνται, which is prob. the result of ποιεύνται below. The passage is an instance of the coordination of participle and finite verb (8. 2). By supplying ἐλαίον τι χρέονται the sentence becomes grammatically correct.

ἐκ τῶν κ.τ.λ.] The palm here mentioned is the date-palm, the sap of which by fermentation produces palm-wine, and if not allowed to ferment yields a 'saccharine syrup'

(μέλι). By σιτία Hdt. means either pressed cakes of dates, or more prob. the soft pith at the top of the palm-stem, which is called palm-cabbage.

§ 8. τοὺς ἔρσ.] τοὺς is the relative. ἔρσενας. So called because they bear no dates.

ἵνα πεπ. κ.τ.λ.] This statement about the gall-fly is a mistake. It is necessary however to secure fructification that the pollen from the blossoms of the male palm should come in contact with the fruit of the date-tree. Hence the practice, which is still observed.

ὁ καρπὸς ὁ τοῦ φ.] = βάλανος above.

CH. 194. § 2. πάντα] With σκύτινα (179. 5), referring to the outward appearance merely (ἐξωθεν, § 3).

§ 3. ἐπεὰν...ποιήσωνται] 'They make...and then' (17. 4, n.).

ἐδάφεος τρ.] This if right seems

κρίνοντας, οὔτε πρῶραν συνάγοντες, ἀλλ' ἀσπίδος τρόπον κυκλοτέρεα ποιήσαντες. καὶ καλάμης πλήσαντες πᾶν τὸ πλοῖον τοῦτο ἀπιεῖσι κατὰ τὸν ποταμὸν φέρεσθαι, φορτίων πλήσαντες· μάλιστα δὲ βίκους φοινικηῖους καταάγουσι οἴνου πλέους. ἰθύνεται δὲ ὑπὸ τε δύο πλήκτρων, καὶ δύο ἀνδρῶν ὀρθῶν ἐστεώτων· καὶ ὁ μὲν ἔσω ἔλκει το πλῆκτρον, ὁ δὲ ἔξω ὠθέει. ποιέεται δὲ καὶ κάρτα μεγάλα ταῦτα τὰ πλοῖα καὶ ἐλάσσω, τὰ δὲ μέγιστα αὐτῶν καὶ πεντακισχιλίων ταλάντων γόμον ἔχει. ἐν ἐκάστῳ δὲ πλοίῳ ὄνος ζωὸς ἔνεστι, ἐν δὲ τοῖσι μέζοσι πλεῦνες. ἐπεὰν ὦν ἀπίκωνται πλέοντες ἐς τὴν Βαβυλῶνα, καὶ διαθέωνται τὸν φόρτον, νομέας μὲν τοῦ πλοίου καὶ τὴν καλάμην πᾶσαν ἀπ' ὧν ἐκήρυξαν, τὰς δὲ διφθέρας ἐπιδάξαντες ἐπὶ τοὺς ὄνους, ἀπελαύνουσι ἐς τοὺς

to mean 'by way of bottom,' or 'hull.' The *ἑδαφος νηὸς* (Hom. *Od.* v. 249) is the skeleton or ground-plan of the ship, before the details are filled in. But the use of *τρόπον* is strange on this explanation, since properly it ought to introduce a comparison. If we could omit it (on the supposition that it had got into the text here owing to *ἀσπίδος τρόπον* below), we might construct *ἐδάφεος* with *ἔξωθεν*,—'they strain a sheathing of skins round these, outside the framework.'

οὔτε πρύμνην] 'They neither keep the sides apart for the stern, nor draw them in for the stem.' Cf. *ἀπεκρίθη*, 60. 4; *συνῆγον αἰεὶ τὴν διώρυχα*, 'kept narrowing it in,' VII. 23. 3. Tacitus describes boats of a somewhat similar construction,—*'pari utrimque prora et mutabili remigio,' Hist.* III. 47.

§ 4. καλάμης] For packing the cargo.

φέρεισθαι] Cf. *κατέσθαι*, 176. 1.

φοινικ.] 'Of palm wood.' The correction *φοινικηίου* is both without MS. authority and inconsistent with 193. 7.

ὁ μὲν ἔσω] St. translates: 'while the one draws the oar-handle inwards, the other pushes it outwards.' But he admits that this is not clear.

More prob. *ἔσω*, *ἔξω* go with *ὁ μὲν*, *ὁ δέ*. As the oars would be required merely for steering, only one would be used at a time. At this the man who had the outside place, at the extremity of the handle of the oar (*ὁ ἔξω*), stood with his face to the bows (in order to steer better) and pushed, while between him and the side of the boat (*ἔσω*), at the same oar, the other stood with his face to the stern and pulled in the ordinary way.

§ 5. καὶ πεντακισχ.] Cf 117. 1, n. If the talents meant are Euboic this would be about 180 tons; if Babylonian, considerably over 200.

§ 6. ἀπ' ὧν ἐκήρυξαν] This form of tmesis (apparently a provincialism, as it does not occur in Homer) is always as here used with the aorist and (with the exception of II. 172. 4) in descriptions of a customary process. It is esp. common in Book II. Cf. 39. 3; 40. 2; 47. 1; 70. 3. The usual explanation is that it = 'straightway, without more ado.' But this is prob. too definite. Perhaps *ὦν* simply expresses the correspondence of the apodosis with the protasis, like *τε* in *ἐπελ τε, ὅς τε* (14. 8, n.). Cf. 132. 4, where *ὦν* is put with the verb, although there is no tmesis: also 144. 1; II. 20. 8.

- Ἀρμενίους. ἀνὰ τὸν ποταμὸν γὰρ δὴ οὐκ οἶά τέ ἐστι πλέειν οὐδενὶ τρόπῳ ὑπὸ τάχεος τοῦ ποταμοῦ· διὰ γὰρ ταῦτα καὶ οὐκ ἐκ ξύλων ποιεῦνται τὰ πλοῖα, ἀλλ' ἐκ διφθερέων. ἐπεὰν 8 δὲ τοὺς ὄνους ἐλαύνοντες ἀπίκωνται ὀπίσω ἐς τοὺς Ἀρμενίους, ἄλλα τρόπῳ τῷ αὐτῷ ποιεῦνται πλοῖα. τὰ μὲν δὴ πλοῖα 195 αὐτοῖσι ἐστι τοιαῦτα. Ἐσθῆτι δὲ τοιγῆδε χρέωνται, κιθῶνι ἰ ποδηνεκέϊ λινέῳ, καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει, καὶ χλανίδιον λευκὸν περιβαλλόμενος, ὑποδήματα ἔχων ἐπιχώρια, παραπλήσια τῇσι Βοιωτήσι ἐμβάσι. κομῶντες 2 δὲ τὰς κεφαλὰς μίτρησι ἀναδέονται, μεμυρισμένοι πᾶν τὸ σῶμα. σφρηγίδα δὲ ἕκαστος ἔχει καὶ σκῆπτρον χειρο- 3 ποίητον, ἐπ' ἐκάστῳ δὲ σκῆπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ κρίνον ἢ αἰετὸς ἢ ἄλλο τι. ἄνευ γὰρ ἐπισή- 4 μου οὐ σφι νόμος ἐστὶ ἔχειν σκῆπτρον. αὕτη μὲν δὴ σφι ἄρτισις περὶ τὸ σῶμά ἐστι.
- 196 Νόμοι δὲ αὐτοῖσι ὧδε κατεστέασι. ὁ μὲν σοφώτατος 1 ὅδε, κατὰ γνώμην τὴν ἡμετέραν, τῷ καὶ Ἰλλυριῶν Ἐνετοῖς πυνθάνομαι χρᾶσθαι. κατὰ κώμας ἐκάστας ἅπαξ τοῦ ἔτεος 2 ἐκάστου ἐποίεετο τάδε. ὥς ἂν αἱ παρθένοι γινοίατο γάμων ὠραῖαι, ταύτας ὅκως συναγάγοιεν, πάσας ἐς ἓν χωρίον ἐσάγεσκον ἀλέας· περίξ δὲ αὐτὰς ἵστατο ὄμιλος ἀνδρῶν. ἀνιστὰς 3

CH. 195. § 1. **τοιγῆδε**] refers not merely to **κιθῶνι**, but also to **καὶ ἐπὶ τοῦτον**—ἐμβάσι.

χρέωνται—ἐπενδύνει] A change from the plural to the collective singular (ὁ Βαβυλώνιος): cf. 132. 2; 197. 2, 4; II. 38. 2. See also 97. 1; 179. 3, notes. ἐπενδύνει governs both **κιθῶνα** and **χλανίδιον**, but **περιβαλλόμενος** belongs only to the latter.

§ 2. **μίτρησι**] 'Turbans.'

§ 3. **σφρηγίδα**] Engraved gems and 'cylinders' (i. e. pierced stones of a cylindrical shape which were rolled along the surface of the clay in order to make impressions) have been found in great numbers among the ruins (Layard's *Ninev. and Bab.* 538). There is a large collection of them in the British Museum.

CH. 196. § 1. **ἡμετέραν**] Less dogmatic than ἐμῇ, 'as I (and those

who think with me) believe.' Cf. 37. 2.

Ἰλλ. Ἐνετοῖς] Hdt.'s *Venetia* seems to include part of the eastern coast of the Adriatic.

§ 2. **ἐποίεετο**] 'Used to be done' (§ 8).

ὥς] = ὅκως, 'as often as' (68. 7). Here the addition of **ἂν** (extremely rare) either implies that the action is dependent on some condition (= 'in case there were any'), or else is a continuation of the Epic use, e. g. ἐπὶν κρητῆρι μυγέη, Hom. *Od.* IV. 222; ἀλλ' ὅτ' ἂν ἠβήσειε, Hes. *Op.* 131. The emendations suggested, ὦν ἂν αἱ π., ὅσαι αἱ π., are extremely forced.

πάσας] prob. goes with what follows, not with **συναγάγοιεν**. Krüg. compares ἀθροοὶ γενόμεναι πᾶσαι, Xen. *Hell.* I. 3. 17.

δὲ κατὰ μίαν ἐκάστην κῆρυξ πωλέεσκε, πρῶτα μὲν τὴν εὖει-
 δεστάτην ἐκ πασέων· μετὰ δὲ, ὅπως αὕτη εὐρούσα πολλὸν
 χρυσίον πρηθείη, ἄλλην ἀνεκήρυσσε, ἣ μετ' ἐκείνην ἔσκε
 εὖειδεστάτη. ἐπωλέοντο δὲ ἐπὶ συνοικῆσει. ὅσοι μὲν δὴ 4
 ἔσκον εὐδαίμονες τῶν Βαβυλωνίων ἐπίγαμοι, ὑπερβάλλοντες
 ἀλλήλους ἐξωνέοντο τὰς καλλιστευούσας· ὅσοι δὲ τοῦ δήμου
 ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδος μὲν οὐδὲν ἐδέοντο χρηστοῦ,
 οἱ δ' ἂν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον.
 ὥς γὰρ διεξέλθοι ὁ κῆρυξ πωλέων τὰς εὖειδεστάτας τῶν 5
 παρθένων, ἀνίστη ἂν τὴν ἀμορφεστάτην, ἣ εἴ τις αὐτέων
 ἔμπηρος ἦε, καὶ ταύτην ἀνεκήρυσσε, ὅστις θέλοι, ἐλάχιστον
 χρυσίον λαβὼν, συνοικέειν αὐτῇ, ἐς ὃ τῷ τὸ ἐλάχιστον ὑπι-
 σταμένῳ προσεκέετο. τὸ δὲ ἂν χρυσίον ἐγίνετο ἀπὸ τῶν 6
 εἰειδέων παρθένων· καὶ οὕτω αἱ εὖμορφοι τὰς ἀμόρφους καὶ
 ἐμπήρους ἐξεδίδοσαν. ἐκδοῦναι δὲ τὴν ἑωυτοῦ θυγατέρα, 7
 ὅτεω βούλοιτο ἕκαστος, οὐκ ἐξῆν, οὐδὲ ἀνευ ἐγγυητέω ἀπαγα-
 γέσθαι τὴν παρθένον πριάμενον, ἀλλ' ἐγγυητὰς χρῆν κατα-
 στήσαντα, ἣ μὲν συνοικῆσειν αὐτῇ, οὕτω ἀπάγεσθαι· εἰ δὲ
 μὴ συμφεροίατο, ἀποφέρειν τὸ χρυσίον ἐκέετο νόμος. ἐξῆν 8
 δὲ καὶ ἐξ ἄλλης ἐλθόντα κώμης τὸν βουλόμενον ὠνέεσθαι.
 ὁ μὲν νυν κάλλιστος νόμος οὗτός σφι ἦν, οὐ μέντοι νῦν γε

§ 3. εὐρούσα] As we talk of any-
 thing 'fetching' a large sum.

ἔσκε] Always used by Hdt. in a
 frequentative sense (IV. 129. 3; 200.
 4; VI. 133. 4).

ἐπὶ συνοικ.] i. e. not as slaves.

§ 4. ἐπίγαμοι] is predicate.

οὗτοι δὲ] See 113. 2, n. Here
 οὗτοι μὲν is omitted before ὑπερβάλ-
 λοντες.

οἱ δ'] 107. 4, n.

ἀν] Below, § 6.

§ 5. διεξέλθοι] With πωλέων,—
 'had come to an end of selling.'

ἦε] 187. 6, n.

προσεκέετο] sc. ἡ πάρθενος, 'was
 assigned to.'

§ 6. τὸ δὲ ἂν χρ.] For the sepa-
 ration of article and subst., see
 I. 4. Hermann (*Opusc.* IV. 20) well
 explains the use of ἂν with the im-
 pers. indic. in a frequentative sense

(cf. ἂν ἐλάμβανον, ἀνίστη ἂν, above)
 as implying that out of several facts
 mentioned any single one may be
 referred to, and thus involving an
 element of chance. This explana-
 tion will perfectly well cover ἂν
 ἐγίνετο here: 'the gold (in any par-
 ticular case that you chanced to
 take) would come,' i. e. 'the gold
 (in all cases) used to come.' Hence
 it is strange that Herm. here (after
 suggesting αὖ as the possible reading)
 should limit the force of ἂν to χρυ-
 σίον, by translating 'quantum id
 forte auri erat.'

ἐξεδίδοσαν] 'Provided dowries for'
 (93. 4).

§ 7. ἣ μὲν] See II. 118. 3, n.
 ἀποφέρειν] To pay back (into
 the common fund). ἀπο- as in ἀπορ-
 ράψας, 123. 5. Cf. 2. 4; 14. 2, n.

- διετέλεσε ἐών. ἄλλο δέ τι ἐξευρήκασι νεωστὶ γενέσθαι, ἵνα ὁ
 μὴ ἀδικοῖεν αὐτάς, μὴδ' ἐς ἐτέρην πόλιν ἄγωνται· ἐπεὶ τε γὰρ
 ἀλόντες ἐκακώθησαν καὶ οἰκοφθορήθησαν, πᾶς τις τοῦ δήμου,
 197 βίου σπανίζων, καταπορνεύει τὰ θήλεα τέκνα. Δεύτερος δὲ ἰ
 σοφίῃ ὅδε ἄλλος σφι νόμος κατεστήκεε. τοὺς κάμνοντας ἐς
 τὴν ἀγορὴν ἐκφορέουσι· οὐ γὰρ δὴ χρέωνται ἱητροῖσι. προσι- 2
 ὄντες ὦν πρὸς τὸν κάμνοντα, συμβουλευούσι περὶ τῆς νοῦσου,
 εἴ τις καὶ αὐτὸς τοιοῦτο ἔπαθε, ὁκοῖον ἔχει ὁ κάμνων, ἢ ἄλλον
 εἶδε παθόντα. ταῦτα προσιόντες συμβουλευούσι, καὶ παραι- 3
 νέουσι ἄσσα αὐτὸς ποιήσας ἐξέφυγε ὁμοίῳ νοῦσον, ἢ ἄλλον
 εἶδε ἐκφυγόντα. σιγῇ δὲ παρεξελθεῖν τὸν κάμνοντα οὐ σφι 4
 198 ἔξεστι, πρὶν ἂν ἐπείρηται ἥντινα νοῦσον ἔχει. Ταφαὶ δέ ἰ
 σφι ἐν μέλιτι, θρήνοι δὲ παραπλήσιοι τοῖσι ἐν Αἰγύπτῳ.
 ὁσάκις δ' ἂν μιχθῇ γυναικὶ τῇ ἐωυτοῦ ἀνὴρ Βαβυλώνιος, 2
 περὶ θυμὸν καταγιζόμενον ἵζει, ἐτέρωθι δὲ ἢ γυνὴ τῶντὸ
 τοῦτο ποιέει. ὀρθρου δὲ γενομένου, λούνται καὶ ἀμφότεροι 3
 ἄγχεος γὰρ οὐδενὸς ἄψονται πρὶν ἂν λούσωνται. ταῦτά δὲ
 ταῦτα καὶ Ἀράβιοι ποιεῦσι.
- 199 Ὁ δὲ δὴ αἰσχιστος τῶν νόμων ἔστι τοῖσι Βαβυλωνίοις ἰ
 ὅδε. δεῖ πᾶσαν γυναῖκα ἐπιχωρίην ἰζομένην ἐς ἱρὸν Ἀφρο-
 δίτης, ἅπαξ ἐν τῇ ζόῃ μιχθῆναι ἀνδρὶ ξείνῳ. πολλοὶ δὲ καὶ 2
 οὐκ ἀξιεύμεναι ἀναμίσγεσθαι τῇσι ἄλλῃσι, οἷα πλούτῳ ὑπερ-

§ 9. γενέσθαι] The epexegetical infinitive is not without parallel (see notes on τελευτήσαι, 32. 8; εἶναι, 153. 6). But the whole passage has the appearance of having been tampered with by the copyists. Stein conjectures that the words γενέσθαι—ἀγνῶνται originally stood in the MSS. before ὁ μὲν νυν κάλλιστος (§ 8), and that a line has been lost between ὠνέσθαι and γενέσθαι. He suggests as the lost words: *χορὴν δὲ καὶ τούτων (τῶν ἀπ' ἄλλης κώμης) ὥσπερ τῶν ἐπιχωρίων ἐγγυητὰς τῶνδε εἵνεκεν (γενέσθαι κ.τ.λ.)*. This certainly gets rid of the difficulties.

ἀδικοῖεν] By making them slaves (§ 3). The subject to ἀδικοῖεν is οἱ βουλομένοι ὠνέεσθαι (§ 8), and ἀγνῶνται is middle, not passive (34. 5; 146. 4). For ἀδικοῖεν—ἀγνῶνται, see

185. 7, n.

ἀλόντες] By the Persians.

CH. 197. § 2. τὸν κάμνοντα] Above τοὺς κάμνοντας (195. 1).

καὶ αὐτὸς] As well as the sick man.

§ 4. σφι] Prob. plural (185. 2, n.). Hence here we have another instance of the change from plur. to sing. (ἐπείρηται).

CH. 198. § 1. ἐν μέλιτι] Strabo adds *κηρῷ περιπλάσαντες* (Bähr): cf. 140. 2.

τοῖσι ἐν Αἰγ.] See II. 85.

§ 3. καὶ ἀμφότεροι] See 117. 1, n.

ἀψονται] 173. 6, n.

CH. 199. § 1. ἐς] Cf. 14. 6.

ἱρὸν]=τέμενος (§ 3). Cf. 181. 2.

§ 2. οὐκ ἀξιεύμεναι] 'Not thinking it worthy of themselves,' i.e.

φρονέουσai, ἐπὶ ζευγέων ἐν καμάρησι ἐλάσασai πρὸς τὸ ἶρόν
 ἐστάσι· θεραπῆτή δέ σφι ὅπισθε ἔπεται πολλή. αἱ δὲ 3
 πλεῦνες ποιεῦσι ὧδε. ἐν τεμένει Ἀφροδίτης κατέαται, στέ-
 φανον περὶ τῇσι κεφαλῇσι ἔχουσαι θώμιγγος, πολλαὶ γυ-
 ναῖκες· αἱ μὲν γὰρ προσέρχονται, αἱ δὲ ἀπέρχονται. σχοινο- 4
 τενέες δὲ διέξοδοι πάντα τρόπον ὁδῶν ἔχουσι διὰ τῶν
 γυναικῶν, δι' ὧν οἱ ξεῖνοι διεξιόντες ἐκλέγονται. ἔνθα ἐπεὰν 5
 ἴζηται γυνή, οὐ πρότερον ἀπαλλάσσεται ἐς τὰ οἰκία, ἢ τίς οἱ
 ξείνων ἀργύριον ἐμβαλὼν ἐς τὰ γούνατα μιχθῇ ἔξω τοῦ ἱροῦ.
 ἐμβαλόντα δὲ δεῖ εἰπεῖν τοσόνδε· “Ἐπικαλέω τοι τὴν θεὸν 6
 Μύλιττα.” Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι. 7
 τὸ δὲ ἀργύριον μέγαθός ἐστι ὅσον ὧν· οὐ γὰρ μὴ ἀπώσεται·
 οὐ γὰρ οἱ θέμις ἐστί· γίνεται γὰρ ἶρόν τοῦτο τὸ ἀργύριον.
 τῷ δὲ πρῶτῳ ἐμβαλόντι ἔπεται, οὐδὲ ἀποδοκιμᾶ οὐδένα. 8
 ἐπεὰν δὲ μιχθῇ ἀποσιωσαμένη τῇ θεῷ, ἀπαλλάσσεται ἐς τὰ
 οἰκία· καὶ τῷτὸ τούτου οὐκ οὕτω μέγα τί οἱ δώσεις, ὥς μιν
 λάμψαι. ὅσαι μὲν νυν εἰδεός τε ἐπαμμέναι εἰσὶ καὶ μεγά- 9

thinking it unworthy of themselves, ‘not deigning.’ Thus οὐκ is used as in οὐ φημί.

§ 3. θώμιγγος] In token of servitude to the goddess. This same practice is referred to in the book of Baruch (6. 43).

§ 4. σχοινοτενέες] may have either a literal or a figurative sense (189. 3, n.).

πάντα τρόπον] is prob. adverbial, and ἔχουσι intrans. as at 180. 4. (Compare 189. 3 with II. 108. 3). On this view ὁδῶν follows τρόπον almost pleonastically; ‘running in all directions in which paths can run.’ Others take ὁδῶν with διέξοδοι, but the order is against this. ὁδόν, the reading of some MSS. (which Abicht supposes to have arisen owing to a repetition of ὅσον from the preceding word), might be retained if ὁδόν ἔχουσι could = *praebent iter*. But see note, 126. 5. Bekker’s conjecture δι’ ὧν ἔχουσι is opposed to Hdt.’s invariable practice of using the aorist with this form of tmesis (194. 6).

§ 6. τοσόνδε] ‘No more than this’ (128. 2).

ἐπικαλέω τοι] ‘I call to witness against thee.’ Bähr explains τοι by ‘tuam in gratiam, ut tibi propitia adsit dea:’—‘the spirit of the goddess be upon thee.’ But the phrase is more probably a sort of threat: = the goddess will punish disobedience. So Cambyses lays a charge upon the Persians, θεὸς τοῦ βασιλῆους ἐπικαλέων ὑμῖν, III. 65. 10.

Μύλιττα] Cf. 131. 3.

§ 7. ὅσον ὧν] ‘As small as you please.’ ὅσον ὧν = *quantulumcunque* (II. 22. 7), while ὅσον δὴ = *quantulumcunque* (157. 3; 160. 2).

οὐ γὰρ μὴ] (the amount makes no difference) for.

§ 8. ἀποδοκιμᾶ] Prob. the future (97. 3, n.). See however L. and S. *Lex*.

ὥς μιν] Krüger reads ᾧ μιν (cf. 87. 4, n.). But ὥς will stand very well in the sense of ὥστε. Cf. προσφιλέες οὕτω δὴ τι ἐγένοντο, ὥς... ἐκέλευσε, 163. 3. So also with the infin., e.g. ἐξικέσθαι, II. 135. 2, n.

λάμψαι] = λήψαι.

§ 9. ἐπαμμέναι] ‘As many as have attained unto comeliness and

θεος, ταχὺ ἀπαλλάσσονται· ὅσαι δὲ ἄμορφοι αὐτέων εἰσὶ, χρόνον πολλὸν προσμένουσι, οὐ δυνάμεναι τὸν νόμον ἐκπλήσαι· καὶ γὰρ τριέτεα καὶ τετραέτεα μετεξέτεραι χρόνον μένουσι. Ἐνιαχῇ δὲ καὶ τῆς Κύπρου ἐστὶ παραπλήσιος 10 200 τούτῳ νόμος. Νόμοι μὲν δὴ τοῖσι Βαβυλωνίοισι οὗτοι κατε- 1 στέασι. Εἰσὶ δὲ αὐτῶν πατριαὶ τρεῖς, αἱ οὐδὲν ἄλλο σιτέ- 2 ονται εἰ μὴ ἰχθύς μούνον· τοὺς ἐπεὶ τε ἂν θηρεύσαντες αὐήνωσι πρὸς ἥλιον, ποιεῦσι τάδε. ἐσβάλλουσι ἐς ὄλμον 3 καὶ λεήναντες ὑπέροισι σῶσι διὰ σινδόνας· καὶ ὃς μὲν ἂν βούληται αὐτῶν, ἅτε μάξαν μαξάμενος ἔχει· ὁ δὲ ἄρτου τρόπον ὀπτήσας.

201 Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο, ἐπε- 1 θύμησε Μασσαγέτας ὑπ' ἐωυτῷ ποιήσασθαι. τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ πρὸς ἡῷ τε καὶ ἡλίου ἀνατολὰς, πέρην τοῦ Ἀράξεω ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ οἳ τινες καὶ Σκυθικὸν 2

stature.' Cf. ἐπὶν χεῖρεσσιν ἐφάψαι ἠπείροιο (shalt reach by swimming), Hom. *Od.* v. 348. Bähr explains: *quae speciem sibi aptam et quasi connexam habent*, 'as many as have beauty fastened on to them (by way of ornament).' This meaning of the verb might perhaps be justified by the Homeric use of the passive (e.g. ἀθανάτοισιν ἔρις καὶ νείκος ἐφῆπται, *Il.* xxi. 513), but if Bähr's rendering were the right one, the construction here would require the accus. instead of the gen. (cf. τοὺς ἀγκῶνας, 180. 3).

μεγάθεος] Part of the Greek conception of beauty. Cf. 60. 5.

§ 10. ἐνιαχῇ καὶ τῆς Κ.] At Paphos and Amathus.

CH. 200. § 2. πατριαὶ] = φρῆ-τραι or γένεα (125. 4, n.). These 'clans' would prob. be the inhabitants of the marshy districts at the mouth of the Euphrates and Tigris (St.).

§ 3. αὐτῶν] The partitive genitive after ὅς. It can hardly be ἰχθύων.

ἔχει] = 'has them for food,' since it cannot well be taken with μαξάμενος, like δουλώσας ἔχεις, 27. 4.

ὁ δὲ] 'the other' implied in the previous μέν. Supply ἔχει. The μάξαν was a soft doughcake, prob. something like the Australian 'damper.'

CH. 201. § 1. κατέργαστο] See 207. 8, n. πρὸς ἡῷ τε καὶ ἡλ. ἀν. Cf. 193. 2, n. Similar pleonasm occur II. 8. 1; 31. 2.

ἀντίον] Acc. to St. this = 'in the same longitude, but further south.' But prob. nothing so definite is meant. The word merely implies that the two nations in some way or other occupied corresponding positions (balanced one another) on Hdt.'s map (see notes on II. 11. 3; 34. 3), and we have no means of determining accurately what their relative positions were. κατὰ (lit. 'over against') is used in a similarly indefinite way (I. 76. 1; II. 75. 1).

ἀνδρῶν] is poetical. 'Prob. the phrase occurred in the *Arimaspea* of Aristæas (IV. 13. 1; 14. 6), whose account of the Issedones Hdt. borrowed.' St.

§ 2. οἳ τινες καὶ] καὶ is put with the relative instead of with the demonstrative clause (2. 3, n.). οἳ

202 λέγουσι τοῦτο τὸ ἔθνος εἶναι. Ὁ δὲ Ἀράξης λέγεται καὶ ἰ
 μέζων καὶ ἐλάσσων εἶναι τοῦ Ἰστροῦ· νήσους δ' ἐν αὐτῷ,
 Λέσβω μεγάθεα παραπλησίας, συχνὰς φασὶ εἶναι. ἐν δὲ 2
 αὐτῇσι ἀνθρώπους, οἱ σιτέονται μὲν ῥίζας τὸ θέρος ὀρύσσον-
 τες παντοίας, καρποὺς δὲ ἀπὸ δενδρέων ἐξευρημένους σφί ἐς
 φορβὴν κατατίθесθαι ὠραίους, καὶ τούτους σιτέεσθαι τὴν
 χειμερινήν. ἄλλα δὲ σφί ἐξευρῆσθαι δένδρεα καρποὺς τοι- 3
 οὔσδε τινὰς φέροντα, τοὺς, ἐπεὶ τε ἂν ἐς τῶντὸ συνέλθωσι
 κατὰ εἰλας καὶ πῦρ ἀνακαύσωνται, κύκλῳ περιῦζομένους ἐπι-
 βάλλειν ἐπὶ τὸ πῦρ· ὁσφραινομένους δὲ καταγιζομένου τοῦ
 καρποῦ τοῦ ἐπιβαλλομένου μεθύσκεσθαι τῇ ὀδμῇ, κατὰπερ
 Ἕλληνας τῷ οἴνῳ. πλεῦνος δὲ ἐπιβαλλομένου τοῦ καρποῦ 4
 μᾶλλον μεθύσκεσθαι, ἐς ὃ ἐς ὄρχησίν τε ἀνίστασθαι καὶ ἐς
 αἰοδὴν ἀπικνεέσθαι. τούτων μὲν αὕτη λέγεται δίαίτα εἶναι.
 Ὁ δὲ Ἀράξης ποταμὸς ῥέει μὲν ἐκ Ματινηῶν, ὅθεν περ ὁ 5
 Γύνδης, τὸν ἐς τὰς διώρυχας τὰς ἐξήκοντά τε καὶ τριηκοσίας

τινες prob. refers to Hecataeus: Steph. Byz. Ἰσσηδόνας, ἔθνος Σκυθικόν· Ἐκ. Ἀσ. (Müll. Fr. Hec. 168).

CH. 202. § 1. Ἀράξης] It is impossible to reconcile Hdt.'s different statements, though he nowhere implies that there was more than one river of the name. His Araxes rises near the sources of the Gyndes (§ 5), and flows eastwards (IV. 40. 1) into the Caspian. This would correspond to the course of the historical Araxes (mod. *Aras*), which flows in a north-easterly direction into the south-west corner of the Caspian. But the Massagetae lived to the east of the Caspian (I. 204. 1), so that Hdt. seems to have confused with the Aras the Oxus or the Jaxartes, which flow westwards into the Sea of Aral (possibly at that time a part of the Caspian). Again at IV. 11. 2, the Araxes seems to be meant for the mod. *Volga*, which flows southwards into the Caspian.

καὶ μέζων καὶ ἑλ.] i.e. according to different accounts: IV. 81. 1, διαφόροις λόγοις περὶ τοῦ ἀριθμοῦ ἡκονον· καὶ γὰρ κάρτα πολλοὺς εἶναι σφεας

καὶ ὀλίγους.

μεγάθεα] Cf. II. 10. 4. So εἶδεα, 'beauty' (of a number of persons), VIII. 113. 3. By 'islands' of this size Hdt. means that the river separates into branches, which unite lower down, thus inclosing a large tract of ground. A similar island is described in the Asopus (νήσος δὲ οὕτω ἂν εἴη ἐν ἡπείρῳ), IX. 51. 2.

§ 2. σιτέονται μὲν ... κατατίθесθαι] The construction is changed owing to φασὶ above.

φορβήν] here might be thought to imply contempt, as if their food were so primitive that it only deserved the name of *fodder*. But elsewhere (211. 2; VII. 50. 8) it is simply used for σίτος.

§ 3. τοὺς] The relative explains τοιοῦσδε τινὰς (87. 4; 203. 3), and is the accus. after ἐπιβάλλειν (24. 11, n.).

μεθύσκεσθαι] 'Cogitandum hic de planta quadam narcotica, quae per fumum inebriandi vim habet similem fere in modum atque herba Nicotiana.' Bähr.

§ 5. τὰς διώρ.] i.e. those described at 189. 3.

διέλαβε ὁ Κῦρος· στόμασι δὲ ἐξερεῖνγεται τεσσαράκοντα, τῶν
τὰ πάντα πλὴν ἐνὸς ἐς ἑλεά τε καὶ τενάγχα ἐκδιδοῖ. ἐν τοῖσι 6
ἀνθρώπους κατοικῆσθαι λέγουσι ἰχθύς ὠμούς σιντεομένους,
ἐσθῆτι δὲ νομίζοντας χρᾶσθαι φωκέων δέρμασι. τὸ δὲ ἐν 7
τῶν στομάτων τοῦ Ἀράξω ῥέει διὰ καθαροῦ ἐς τὴν Κασπὴν
θάλασσαν. ἡ δὲ Κασπὴ θάλασσα ἐστὶ ἐπ' ἐωυτῆς, οὐ 8
συμμίσγουσα τῇ ἐτέρῃ θαλάσῃ. τὴν μὲν γὰρ Ἑλληνες
ναντίλλονται πᾶσαν, καὶ ἡ ἔξω στηλέων θάλασσα ἡ Ἀτλαν-
203 τὶς καλεομένη, καὶ ἡ Ἐρυθρὴ, μία τυγχάνει ἐοῦσα. Ἡ δὲ 1
Κασπὴ ἐστὶ ἐτέρῃ ἐπ' ἐωυτῆς, ἐοῦσα μῆκος μὲν πλόου
εἰρεσίῃ χρωμένῳ πεντεκαίδεκα ἡμερέων, εὖρος δὲ, τῇ εὐρυ-

στόμασι] = 'branches' rather than
'mouths' in the ordinary sense: cf.
II. 17. 4—6.

τεσσαράκοντα] It seems prob.
that 40 was the conventional num-
ber used by Eastern nations to ex-
press a considerable quantity of any-
thing. Bähr. There can be little
doubt that the marshes and shallows
mentioned here really denote the
Sea of Aral, of which Hdt. gives no
separate account.

§ 7. διὰ καθαροῦ] 'Through
the open,' opposed to διὰ τεναγέων,
by which the course of the other
streams was encumbered (211. 2,
n.). Bähr prefers the rendering,
per minime turbidum et limosum
labi, comparing ῥέει καθαρὸς παρὰ
θολεροῖσι, IV. 53. 2.

§ 8. ἐπ' ἐωυτῆς] Hdt. contrasts
favourably on this point with autho-
rities much later than himself. Even
Strabo (about 20 B.C.) thought that
the Caspian was connected with the
Northern Ocean.

συμμίσγουσα] Cf. ἐξίει, 6. 1.

γάρ] gives the reason for the use
of the sing. above (τῇ ἐτέρῃ θ.).

πᾶσαν] i.e. including the Black
Sea and the Palus Maeotis.

στηλέων] Elsewhere (II. 33. 5)
we have Ἡρακλητῶν added. The
omission of the article shews that
the name was a well-known one
(III. 2, n.), while the insertion of
καλεομένη implies the reverse with

regard to Ἀτλαντὶς. Ἀτλ. simply
= 'the sea of Atlas,' i.e. of the
mountain so called at the western
extremity of the earth (IV. 184. 5;
185. 2). Notice the absence of any
ῶκεανός (II. 21, 23).

For Ἐρυθρὴ, see I. 1, n.

μία] This fact would have been
learnt from the circumnavigation of
Africa, described at IV. 42, 43.

CH. 203. § 1. εἰρεσίῃ χρ.] This
prob. = in addition to sailing, i.e.
when there is no wind for sailing,
the use of mere row-boats on this sea
being neither customary nor ge-
nerally possible (St.). In any case
we cannot apply to this passage the
calculation which Hdt. gives (IV.
86. 1) as to the average daily dis-
tance run by a sailing-vessel. It
seems not unlikely that Hdt. mea-
sures the length of the Caspian from
east to west and its breadth from
north to south, the sea of Aral at
that time forming part of it (Bredow).
The proportion however of Hdt.'s
measurements (15 : 8) is exactly that
of the actual measurements of the
present sea, 750 : 400, the greatest
breadth (τῇ εὐρυτάτῃ) of the Caspian
being about 400 miles, though its
average breadth is not much over
200 (Rawlinson). Hdt. has clearly
under-estimated its size.

For the dat. χρωμένῳ, see I. 4;
for the genitives πλόου, ἡμερέων, II.
8. 4; II. 2, n.

τάτῃ ἐστὶ αὐτῇ ἐωυτῆς, ὁκτὼ ἡμερέων. Καὶ τὰ μὲν πρὸς 1
 τὴν ἐσπέρην φέροντα τῆς θαλάσσης ταύτης ὁ Καύκασος
 παρατείνει, ἐὼν οὐρέων καὶ πλήθει μέγιστον καὶ μεγάθει
 ὑψηλότατον. ἔθνεα δὲ ἀνθρώπων πολλὰ καὶ παντοῖα ἐν
 ἐωυτῷ ἔχει ὁ Καύκασος, τὰ πολλὰ πάντα ἀπ' ὕλης ἀγρῆς
 ζῶντα. ἐν τοῖσι καὶ δένδρεα φύλλα τοιῆσδε ἰδέης παρε- 3
 χόμενα εἶναι λέγεται, τὰ τρίβοντάς τε καὶ παραμίσγοντας
 ὕδωρ, ζῶα ἐωυτοῖσι ἐς τὴν ἐσθῆτα ἐγγράφειν· τὰ δὲ ζῶα οὐκ
 ἐκπλύνεσθαι, ἀλλὰ συγκαταγερᾶσκειν τῷ ἄλλῳ εἰρίῳ, κατὰ-
 περ ἐνυφανθέντα ἀρχήν. μίξιν δὲ τούτων τῶν ἀνθρώπων 4
 204 εἶναι ἐμφανέα, κατὰπερ τοῖσι προβάτοισι. Τὰ μὲν δὲ πρὸς 1
 ἐσπέρην τῆς θαλάσσης ταύτης τῆς Κασπίης καλεομένης ὁ
 Καύκασος ἀπέργει, τὰ δὲ πρὸς ἧν τε καὶ ἥλιον ἀνατέλλοντα
 πεδίον ἐκδέκεται, πλήθος ἄπειρον ἐς ἄποψιν· τοῦ ὧν δὲ
 πεδίου τοῦ μεγάλου οὐκ ἐλαχίστην μοῖρην μετέχουσι οἱ
 Μασσαγέται, ἐπ' οὓς ὁ Κῦρος ἔσχε προθυμῆν στρατεύσασθαι.
 πολλὰ τε γὰρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ ἐποτρύ- 2

ἐωυτῆς] Above, 193. 4.

§ 2. τὰ μὲν...φέροντα] To be taken absolutely (II. 8. 3).

πλήθει] simply denotes extent (cf. 204. 1), a multitude of parts implying a large area. So *χωρος πολλός*, IV. 39. 3.

μέγιστον] Sc. *οἶρος*.

ὑψηλότατον] The highest summit, *Elbruz*, is 18500 feet high. Hdt. knows nothing about the Himalayas (IV. 40. 2).

τὰ πολλὰ πάντα] Krüg. refers τὰ πολλὰ to *ἔθνεα* and takes πάντα with ζῶντα,—‘the most of them living entirely on.’ So at II. 35. 2, πάντα might be taken separately with *ἐμπαλιν*,—‘in most respects altogether contrary.’ But this explanation will not serve for V. 67. 2, *Ἀργεῖοι τὰ πολλὰ πάντα ὑμνέεται*, where πάντα merely strengthens τὰ πολλὰ,—‘altogether for the most part’—‘almost altogether.’ τῶν πάντων πολλῶν (see 76. 5, n.) is different.

ὕλης ἀγρῆς]=the wild fruits of the forest.

§ 3. παρεχόμενα] agrees with

δένδρεα. For τοιῆσδε—τὰ τρίβοντας—ἐγγράφειν, see 202. 3, n.

ζῶα] See 70. 1.

CH. 204. § 1. πεδίον] The Steppe region.

ἐκδέκεται] sc. τὴν Κασπὴν.

οὐκ ἐλαχίστην]=μέγιστην. So οὐ μάλα (II. 37. 9), οὐκ ἥκιστα (IV. 170. 2). Cf. I. 199. 2, n.

μοῖρην] The gen. after verbs of sharing &c. denotes the whole object divided (here πεδίου), the partitive gen. being used because each person obtains only one portion: the accus. on the other hand denotes one (or more) of the parts into which the object is divided, there being no further need of the gen. because each person obtains the whole of his share. So πάντων τῶν ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν, to take half as his share, VI. 23. 5.

§ 2. πολλὰ τε γὰρ κ.τ.λ.] Cyrus is another example of the action of Nemesis (cf. 30. 2). Pride in his birth and past successes, in spite of all warnings (207. 4), leads him to his destruction.

νοντα ἦν. πρῶτον μὲν ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπου, δεύτερα δὲ ἡ εὐτυχίῃ ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι Κῦρος, ἀμήχανον ἦν ἐκείνο τὸ ἔθνος διαφυγέειν.

- 205 Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασσαγετέων ¹ βασιλεία· Τόμυρις οἱ ἦν οὖνομα. ταύτην πέμπων ὁ Κῦρος ἐμνάτο τῷ λόγῳ, θέλων γυναῖκα ἦν ἔχειν. ἡ δὲ Τόμυρις, ² συνιέισα οὐκ αὐτὴν μιν μνῶμενον, ἀλλὰ τὴν Μασσαγετέων βασιλητὴν, ἀπέιπατο τὴν πρόσδοον. Κῦρος δὲ μετὰ τοῦτο, ³ ὥς οἱ δόλω οὐ προεχώρει, ἐλάσας ἐπὶ τὸν Ἀράξεα ἐποίετο ἐκ τοῦ ἐμφανέος ἐπὶ τοὺς Μασσαγέτας στρατητὴν, γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων τὸν ποταμὸν οἰκο-
206 δομεόμενος. Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ ¹ Τόμυρις κήρυκα ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων τὰ σπεύδεις· οὐ γὰρ ἂν εἰδείης εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεόμενα· πανσάμενος δὲ βασίλευε τῶν σεωντοῦ, καὶ ἡμέας ἀνέχευ ὀρέων ἄρχοντας τῶν περ ἄρχομεν. Οὐκ ὦν ἐθελήσεις ὑποθήκησι τησίδε χρέεσθαι, ἀλλὰ πάντα ²

ἡ γένεσις] See 122. 3; 126. 7.
τὸ δοκέειν] Put in apposition, by way of explanation. So ἡ σωφροσύνη, τὸ μὴ ξυγκινδυνεύειν, Thuc. I. 32. 4; τέρψις ἥδε σοι τὸ δρᾶν, Soph. Aj. 114.

δεύτερα] Cf. δῆλα, 4. 3.
στρατεύεσθαι] expresses the purpose (163. 3). Translate ‘whithersoever he turned his arms,’ Hom. Od. XI. 591, ὅπου ἰθύσει ὁ γέρον ἐπὶ χερσὶ μάσασθαι.

CH. 205. § 1. Τόμυρις οἱ] A common form of asyndeton (71. 2).
τῷ λόγῳ] i.e. not τῷ ἔργῳ (δόλω, § 3). Cf. 59. 5; II. 100. 5. Tr. ‘sent and pretended to woo her, saying that he wished to have her to wife.’
ἦν]=suam, the only instance of this possessive pronoun in Hdt.

§ 3. διάβασιν] ‘That his army might go over’ (179. 4, n.).

τῶν διαπορθ.] ‘That were to carry them across the river,’ i.e. the

boats which formed the bridge. The plur. γεφύρας prob. does not imply more than one bridge (the sing. is rare in Hom.), the whole bridge being regarded as a succession of smaller bridges from one pontoon to the next. Cf. 75. 4; 187. 1, n. The mention of πύργοι implies that the bridge was being thrown across in the presence of the enemy (ἀναχωρησάντων, 206. 3).

CH. 206. § 1. Μήδων] See notes, 157. 1; 163. 3. So of the Persian king in Hdt.’s own time, IV. 197. 1.
σπεύδων τὰ σπ.] See 39. 2, n.

ὀρέων] Wess. strangely proposes to read οὐρέων (‘mountains’), which would be both pointless and inconsistent with 204. 1.

§ 2. οὐκ ὦν...σὺ δὲ]=ἐπεὶ οὐκ—σὺ δὲ (ὦν), an instance of paratactic construction (173. 3, n.). For the force of ὦν, see II. 134. 2, n.

μᾶλλον ἢ δι' ἡσυχίης εἶναι. σὺ δὲ εἰ μεγάλως προθυμέεαι 3
 Μασσαγετέων πειρηθῆναι, φέρε, μόχθον μὲν, τὸν ἔχεις
 ζευγνὺς τὸν ποταμὸν, ἄφες· σὺ δὲ, ἡμέων ἀναχωρησάντων
 ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμε- 4
 τέρην. εἰ δ' ἡμέας βούλει ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμε- 4
 τέρην, σὺ τῶντὸ τοῦτο ποίειε." Ταῦτα δὲ ἀκούσας ὁ Κῦρος 5
 συνεκάλεσε Περσέων τοὺς πρῶτους· συναγείρας δὲ τούτους
 ἐς μέσον σφί προετίθεε τὸ πρήγμα, συμβουλευόμενος ὁκότερα
 ποίει. τῶν δὲ κατὰ τῶντὸ αἰ γινῶμαι συνεξέπιπτον, κελευ- 6
 ὄντων ἐσδέκεσθαι Τόμυρίν τε καὶ τὸν στρατὸν αὐτῆς ἐς τὴν
 207 χώρην. Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύτην 1
 Κροῖσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ,
 λέγων τάδε· "ὦ βασιλεῦ, εἶπον μὲν καὶ πρότερόν τοι, ὅτι,
 ἐπεὶ με Ζεὺς ἔδωκέ τοι, τὸ ἂν ὁρῶ σφάλμα ἐὼν οἴκῳ τῷ σῷ,

δι' ἡσυχ. εἶναι.] = ἡσυχάζειν, 'to be at peace,' the notion of *in* or *at* being involved in that of *through*. So διὰ φόβου εἰσι = φοβούνται, Thuc. VI. 34. 2.

§ 3. εἰ προθυμέεαι.] Bähr follows two MSS. (the rest reading ἦν). So at II. 13. 4, the majority of MSS. have ἦν ἐπιιδιδῶ. Conversely at II. 13. 3 all the MSS. but two read εἰ ἀναβῆ. Notwithstanding Bähr's authority the probabilities are clearly in favour of the less regular construction being the true reading. εἰ with the subj. and ἦν with the indic. may fairly express intermediate shades of meaning between εἰ with the indic. and ἦν with the subj. Acc. to Hermann (*Opusc.* IV. 46) ἦν with the indic. implies the speaker's belief that something is true, coupled with an admission that possibly it may be false: so that ἦν προθυμέεαι would = 'if, as I firmly believe (indic.), though possibly it may not be the case (ἦν), thou art desirous.' Acc. to Klotz (*Devar.* 472), while ἦν with the subj. implies a real connection of cause and effect, = *quum* with the subj., 'since thou art desirous, therefore,' — ἦν with the indic. simply denotes an external condition, = *quum* with

the indic., 'while (it chancing to be the case that) thou art desirous.'

σὺ δὲ ἡμέων.] For ἡμέων δέ (107. 4, n.).

§ 5. ποίει.] Deliberative subj. (53. 1; 159. 2).

§ 6. συνεξέπ.] properly applies to the voting-pebbles (ψῆφοι) which were taken out of the urn (ἐκ) when the votes had been collected. Here it is used of the opinions represented by the ψῆφοι, and at VIII. 123. 2 of the voters who put in the ψῆφοι.

CH. 207. § 1. ἐναντίην.] Sc. γνώμην. See note on *ἕτερον*, 98. 5. πρότερον.] See 89. 2.

ὅτι...ἀποτρέψειν.] Cf. ὡς — τὴν γυναῖκα περιτῆλαι, III. 32. 4. Both passages prove that this use of ὅτι (ὡς) cannot be explained by supposing that it introduces the exact words of the speech (II. 115. 4, n.), and is therefore not taken into account in the construction. Nor is it satisfactory to say that the infin. is due to forgetfulness of the previous ὅτι. More prob. the writer intends all through the sentence to use the infin., but finds it necessary to insert ὅτι (ὡς) to mark exactly where the statement begins. Thus here 'without the particle it would be doubtful

κατὰ δύναμιν ἀποτρέψειν. τὰ δέ μοι παθήματα, ἔοντα 2
ἀχάρита, μαθήματα γέγονε. Εἰ μὲν ἀθάνατος δοκέεις εἶναι, 3
καὶ στρατιῆς τοιαύτης ἄρχειν, οὐδὲν ἂν εἴη πρῆγμα γνώμας
ἐμέ σοι ἀποφαίνεσθαι. εἰ δὲ ἔγνωκας ὅτι ἄνθρωπος καὶ σὺ 4
εἷς, καὶ ἐτέρων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὥς
κύκλος τῶν ἀνθρωπῆϊων ἐστὶ πρηγμάτων περιφερόμενος δὲ
οὐκ ἔἴαι τοὺς αὐτοὺς εὐτυχεῖν. ἤδη ὦν ἐγὼ γνώμην ἔχω 5
περὶ τοῦ προκειμένου πρηγματος τὰ ἔμπαλιν ἢ οὗτοι. εἰ 6
γὰρ ἐβελήσομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώραν,
ὅδε τοι ἐν αὐτῷ κίνδυνος ἔνι· ἐσσωθεῖς μὲν προσαπολλύεις
πᾶσαν τὴν ἀρχήν· δῆλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται,
οὐ τὸ ὀπίσω φεύξονται, ἀλλ' ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι.
νικῶν δὲ οὐ νικᾷς τοσοῦτον, ὅσον εἰ διαβὰς ἐς τὴν ἐκείνων, 7
νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τῶντὸ γὰρ ἀντιθήσω
ἐκείνῳ, ὅτι νικήσας τοὺς ἀντιουμένους ἐλᾷς ἰθὺ τῆς ἀρχῆς

whether ἐπεὶ με Ζεὺς ἔδωκε τοι did not depend on εἶπον instead of on ἀποτρέψειν.' St.

§ 2. τὰ δέ μοι π.] 'My sufferings, all grievous as they are, have served me for a lesson.' Some take ἀχάρита with μαθήματα, 'bitter lessons:' but συμφορῇ ἀχάρι (41. 1) and οὐδὲν ἀχάρι παθεῖν (VIII. 143. 4) are against this. Stein reads τὰ before ἔοντα, 'those which I have to bear.' The proverb may be well rendered in Latin: *quae nocent docent*, 'we live and learn.' Compare πᾶθει μάθος, Aesch. Ag. 170, and the almost convertible phrases τί μαθῶν; τί παθῶν; in Attic prose. For the ὁμοιοτελευτία, cf. χρήματα καὶ κτήματα, Plat. Legg. V. 728, ὥρα καὶ χώρα, Hipparch. 225, where the context implies that this jingle of terminations was a common rhetorical trick in the law-courts.

§ 3. τοιαύτης] = ἀθανάτου.

πρῆγμα] See 17. 5, n.

§ 4. ἐτέρων τοιῶνδε] Instead of ἐτ. τοιούτων (191. 4). See note, ch. 101.

κύκλος] 'There is a wheel in the affairs of men.' So Tac. Ann.

III. 55, 'rebus cunctis inest quidam velut orbis.'

§ 5. ἤδη ὦν] 'Without more ado then.' ἤδη introduces the application of these remarks to the present case. Its use implies that the opinion of Croesus which follows is the immediate consequence (117. 1, n.) of the views stated above. Cf. 209. 6; II. 144. 1. The argument is:—since good fortune cannot be permanent, it is best to choose the course which offers least risk.

§ 6. δῆλα] 4. 3, n.

ἀρχῆς] Prob. in its technical sense of 'satrapies' (192. 3; III. 89. 1), and so an anachronism.

§ 7. νικῶν Μασσαγ.] Not the same as νικήσας below, but a repetition of νικῶν, above, rather awkwardly inserted in the clause which introduces the thing compared: = 'in the case, I mean, of thy victory over the M.'

τῶντὸ γάρ] Lit. 'for against that other supposition (i.e. *ὅτι νικῶντες κ.τ.λ.*) I will set the like alternative (i.e. *ὅτι νικήσας κ.τ.λ.*).'. Translate: 'For I will balance the advantage equally, thine against theirs.'

τῆς Τομύριος. Χωρίς τε τοῦ ἀπηγγεμένου αἰσχροὺν καὶ οὐκ 8
 ἀνασχετὸν, Κῦρόν γε τὸν Καμβύσῃ γυναικὶ εἴξαντα ὑπο-
 χωρῆσαι τῆς χώρας. Νῦν ὦν μοι δοκεῖ διαβάντας προελθεῖν 9
 ὅσον ἂν ἐκεῖνοι διεξιῶσι, ἐνθεῦτεν δὲ τάδε ποιεῦντας πει-
 ρᾶσθαι ἐκείνων περιγενέσθαι. ὥς γὰρ ἐγὼ πυνθάνομαι,
 Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν ἄπειροι καὶ καλῶν
 μεγάλων ἀπαθείες. τούτοισι ὦν τοῖσι ἀνδράσι, τῶν προ- 10
 βάτων ἀφειδέως πολλὰ κατακόψαντας καὶ σκεύασαντας,
 προθεῖναι ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ δαῖτα· πρὸς δὲ καὶ
 κρητῆρας ἀφειδέως οἴνου ἀκρήτου καὶ σιτία πάντοια. ποιή- 11
 σαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς τὸ φλαυρό-
 τατον, τοὺς λοιποὺς αὐτὶς ἐξαναχωρέειν ἐπὶ τὸν ποταμόν.
 ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι ἰδόμενοι ἀγαθὰ πολλὰ, 12
 τρέφονται τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπό-
 δεξις ἔργων μεγάλων.”

208 Γνώμαι μὲν αὐται συνέστασαν. Κῦρος δὲ μετεῖς τὴν 1
 προτέρην γνώμην, τὴν Κροίσου δὲ ἐλόμενος, προηγόρευε
 Τομύρι ἐξαναχωρέειν, ὥς αὐτοῦ διαβησομένου ἐπ’ ἐκείνην.
 ἴ μὲν δὴ ἐξαναχώρεε, κατὰ ὑπέσχετο πρῶτα. Κῦρος δὲ, 2
 Κροῖσον ἐς τὰς χεῖρας ἐσθεὶς τῷ ἑωυτοῦ παιδὶ Καμβύσῃ,
 τῷ περ τὴν βασιληήν ἐδίδου, καὶ πολλὰ ἐντειλάμενός οἱ

§ 8. ἀπηγγεμένου] Other passive deponents used by Hdt. are κατεργασμένου, 123. 3; μεμιμημένον, II. 78; μεμηχανημένα, II. 95. 1 (we find the active form μηχανῶντας in Homer: *Od.* XVIII. 143).

Κῦρόν γε τὸν Κ.] Not necessarily inconsistent with 91. 6; 107. 4, since the allusion prob. is to the personal exploits of Cyrus, not to the dignity of his descent. Had the latter been the meaning, we should have had τὸν γε Καμβύσῃ.

§ 9. διεξιῶσι] ‘That we should cross the river and advance over all the country that they pass through (in their retreat).’

τάδε] = what follows (§ 10). For γὰρ followed by ὦν in the next sentence, cf. 8. 2; 30. 4.

ἀγαθῶν τε...ἀπαθείες] Notice the elaborately balanced period. The

rhetorical character of the speech throughout is very striking. Cf. especially §§ 2 and 7.

§ 10. προθεῖναι] Supply δοκεῖ. ἀκρήτου] Croesus speaks like a Greek, who ordinarily mixed water with his wine.

§ 12. τε] This ought properly to follow κείνοι. Cf. 105. 5.

CH. 208. § 1. συνέστασαν] ‘Such were the conflicting opinions.’ So συνεστήκει δὲ ταῦτη τῇ γνώμῃ ἡ Γωβρύῃ, IV. 132. 2.

αὐτοῦ] See 178. 3, n.
κατὰ] = καθ’ ἃ.

§ 2. ἐδίδου] Was giving, i.e. purposed to give. The Persian king in later times was obliged by law to nominate his successor before entering on a campaign (VII. 2. 1). For the subsequent treatment of Croesus by Cambyzes, see III. 36.

τιμᾶν τε αὐτὸν καὶ εὖ ποιέειν, ἣν ἡ διάβασις ἡ ἐπὶ Μασσα-
 γέτας μὴ ὀρθωθῇ· ταῦτα ἐντειλάμενος καὶ ἀποστείλας τού-
 τους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποταμὸν, καὶ ὁ στρατὸς
 209 αὐτοῦ. Ἐπεὶ τε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελ-
 θούσης, εἶδε ὄφιν, εὐδων ἐν τῶν Μασσαγετέων τῇ χώρῃ,
 τοιήνδε. ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὄρᾶν τῶν Ὑστάσπεος 2
 παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας·
 καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπι-
 σκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος, ἐόντι ἀνδρὶ Ἀχαι- 3
 μενίδῃ, ἣν τῶν παίδων Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλι-
 κίην ἐς εἴκοσί κου μάλιστα ἔτεα. καὶ οὗτος καταλέλειπτο
 ἐν Πέρσῃσι· οὐ γὰρ εἶχε κω ἡλικίην στρατεύεσθαι. ἐπεὶ ὦν 4
 δὴ ἐξηγέρθη ὁ Κῦρος, ἐδίδου λόγον ἐωυτῷ περὶ τῆς ὄψιος.
 ὥς δὲ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα
 καὶ ἀπολαβὼν μῦνον εἶπε· “Ὑστάσπεες, παῖς σὸς ἐπιβου- 5
 λεύων ἐμοί τε καὶ τῇ ἐμῇ ἀρχῇ ἐάλωκε· ὥς δὲ ταῦτα ἀτρεκέως
 οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδονται, καὶ μοι πάντα προ- 6
 δεικνύουσι τὰ ἐπιφερόμενα· ἥδη ὦν ἐν τῇ παροιχομένη νυκτὶ
 εὐδων εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ
 τῶν ὤμων πτέρυγας· καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ
 τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὄν ἐστι μηχανὴ ἀπὸ τῆς 7
 ὄψιος ταύτης οὐδεμία, τὸ μὴ κείνουν ἐπιβουλεύειν ἐμοί. σὺ
 τοίνυν τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ ποίεε
 ὅκως, ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ, ὥς μοι
 210 καταστήσης τὸν παῖδα ἐς ἔλεγχον.” Κῦρος μὲν δοκέων ἰ
 Δαρεῖον οἱ ἐπιβουλεύειν, ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέ-

CH. 209. § 2. ὁ Κῦρος] The subject is repeated to increase the solemnity of the story (v. 56. 1; VI. 107. 2).

§ 3. Ἀχαιμενίδῃ] And therefore of the royal house (125. 5). Hystaspes belonged to the younger branch. For his descent from Achaemenes, see VII. 11. 3.

§ 6. ἥδη] = ‘without more words.’ Since the gods warn me of all coming dangers, it follows *at once* that they sent this dream to tell me of the plot (207. 5).

§ 7. τὸ μὴ] More usually *μή* οὐ in this context (II. 181. 4). But just as verbs of hindering &c. may be followed either by the simple infinitive or by the infin. with *μή* (II. 91. 1, n.), so negative notions of this kind may be followed either simply by *μή* (ὅκως οὐ, II. 160. 5), or by *μή οὐ*.

ὥς] repeats ὅκως. So *ὅτι*—ὥς, III. 71. 7; IX. 6. 2 (St.). Bähr renders by *ita* (sc. *ut volo jubeoque*); cf. οὕτω, II. 3.

CH. 210. § 1. ὁ δαίμων] Not

φαινε, ὡς αὐτὸς μὲν τελευτήσῃ αὐτοῦ ταύτῃ μέλλοι, ἡ δὲ βασιλητῇ αὐτοῦ περιχωρέοι ἐς Δαρεῖον. Ἀμειβεται δὲ ὦν ὁ Ὑστάσπης τοῖσδε· “ὦ βασιλεῦ, μὴ εἴῃ ἀνὴρ Πέρσης γεγονὼς, ὅστις τοι ἐπιβουλεύσει· εἰ δ' ἔστι, ἀπόλοιτο ὡς τάχιστα· ὅς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι· ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων. εἰ δέ τίς τοι ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα βουλεύειν περὶ σέο, ἐγὼ τοι παραδίδωμι χρᾶσθαι αὐτῷ τοῦτο ὅ τι σὺ βούλει.” Ὑστάσπης μὲν τούτοισι ἀμειψάμενος καὶ διαβὰς τὸν Ἀράξεα ἦε ἐς Πέρσας, φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον.

211 Κύρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης ὁδὸν ἐποίει τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρητοῦ, ἐπελθοῦσα τῶν Μασσα-

with reference to any particular god, like ὁ θεός, II. 24. 3; IV. 79. 2; but a personification of what is elsewhere called τὸ θεῖον (compare 32. 2 with 32. 17). So ὁ θεός, II. 64. 6; VII. 46. 6; τοῦ θεοῦ ἡ προνοή, III. 108. 2; and δαίμων without the article, I. 111. 2.

προέφαινε] See 34. 2, n.

περιχωρέοι] 7. 1, n.

§ 2. ἐπιβουλεύσει] Krüg. reads ἐπιβουλεύσειε, which would certainly be more in accordance with the Homeric usage, e.g. μὴ θάνοι ὅστις ἐμοίγα | ἐνθάδε ναιετάων φίλος εἶη καὶ φίλα ἔρδοι, *Od.* xv. 359. But the fut. indic. here may fairly be used to express greater definiteness ('that man who is about to plot'), just as εἰ is sometimes used with the fut. indic. where we should have expected the opt.

ἀντὶ δὲ ἄρχεσθαι] A strong instance of the use of the infinitive instead of the gen. of the verbal subst. or of the part. (τοῦ ἀρχεσθαι or ἀρχομένων). So ἀντὶ εἶναι, VI. 32. 2; VII. 170. 4. The phrase may be partially illustrated by the choice of construction allowed after certain verbs and substs. which would na-

turally take the gen., e.g. φόβος ἐστὶ στρατεύειν and τοῦ στρατεύειν (φόβῳ εἰσορᾶν, 'from fear of seeing,' *Eur. Iph. T.* 1342), ἡμέλησεν ἐρωτᾶν τὸν θεόν and ἡμέλησα τοῦ ὀργίζεσθαι σοι (*Madv. G. S.* 156). So αἰτίους πληθύειν, II. 20. 2; τοῦ μὴ φαλακροῦσθαι αἰτίων... αἰτίων ἰσχυρὰς φορέειν τὰς κεφαλὰς, III. 12. 4, 5. Hdt. has a somewhat similar use at VI. 132. 2, τῆς ἀξιώσιος τῆς ἐξ ἐμεῦ γῆμαι, where ἐξ ἐμεῦ γ. stands as if it were an indeclinable subst., though prob. in reality τοῦ has been changed into τῆς owing to the attraction of ἀξιώσιος.

§ 3. νεώτερα β.] = νεωτερίζειν, a common euphemism to denote revolution.

CH. 211. § 2. καθαροῦ] 'The picked Persian troops.' Lit. 'clear from the hindrance of the unserviceable part of the army.' Cf. ὡς σφι τὸ ἐμποδὼν ἐγεγόνει καθαρόν, VII. 183. 2. Or perhaps καθαρὸς here = *integer*, 'able-bodied,' as at *Thuc.* v. 8. 2, τῶν Ἀθηναίων ὅπερ ἐστράτευε, καθαρὸν ἐξῆλθε. Compare with this the common English provincialism 'doing purely,' which = having good health.

γυτέων τριτημορίς τοῦ στρατοῦ, τοὺς τε λειφθέντας τῆς
 Κύρου στρατιῆς ἐφόνευε ἀλεξιμένους, καὶ τὴν προκειμένην
 ἰδόντες δαῖτα, ὡς ἐχειρώσαντο τοὺς ἐναντίους, κλιθέντες
 ἐδαίνυντο· πληρωθέντες δὲ φορβῆς καὶ οἴνου εὐδον. οἱ δὲ 3
 Πέρσαι ἐπελθόντες πολλοὺς μὲν σφεων ἐφόνευσαν, πολλῶ
 δ' ἔτι πλεῦνας ἐζώγρησαν, καὶ ἄλλους καὶ τὸν τῆς βασιλείης
 Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὐνομα ἦν
 212 Σπαργαπίσης. Ἡ δὲ πυθομένη τά τε περὶ τὴν στρατιὴν 1
 γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ
 Κύρον, ἔλεγε τάδε· “Ἀπληστε αἵματος Κύρε, μηδὲν ἐπαρθῆς· 2
 τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ καρπῷ, τῷ περ
 αὐτοὶ ἐμπυπλάμενοι μαίνεσθε οὕτω, ὥστε κατιόντος τοῦ οἴνου
 ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῖν ἔπεα κακὰ, τοιοῦτῳ φαρμάκῳ
 δολώσας, ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλ' οὐ μάχη κατὰ
 τὸ καρτερόν. νῦν ὦν μεν εὖ παραινεούσης ὑπόλαβε τὸν 3
 λόγον· ἀποδοὺς μοι τὸν παῖδα ἄπιθι ἐκ τῆσδε τῆς χώρας
 ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυβρίσας.
 εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμενυμί τοι τὸν Μασσα- 4
 γετέων δεσπότην, ἧ μὲν σὲ ἐγὼ καὶ ἄπληστον ἔοντα αἵματος
 213 κορέσω.” Κύρος μὲν νυν τῶν ἐπέων οὐδένα τούτων ἀνενει- 1
 χθέντων ἐποιέετο λόγον. ὁ δὲ τῆς βασιλείης Τομύριος παῖς 2

ἀλεξιμένους] ‘Notwithstanding their resistance.’

ἰδόντες] agrees by a *constructio ad sensum* with τριτημορίς (cf. ἔοντας, 151. 2).

φορβῆς] 202. 2, n.

§ 3. Σπαργαπίσης] Apparently the same name as that of the *Scythian* king, Σπαργαπίθης, mentioned at IV. 76. 6. Cf. I. 201. 2; 215. 1.

CH. 212. § 2. τῷ περ αὐτοὶ κ.τ.λ.] ‘Wherewith ye yourselves are surfeited to madness, so that as the wine sweeps down your throats, evil words bubble up on your tongues.’ The metaphor is prob. taken from the foam-bubbles on a rapid stream. Stein compares νῆσος πλωτή, πλέουσα, II. 156. 1, 2. Krüg. takes ἐπ’ in the sense of ‘against other people,’ like ἐπανεπλων ἐπὶ τοὺς βαρβάρους, VIII. 9. 3,

but more prob. it merely strengthens ἀνα-. Cf. ἐπανατέλλω, ἀνατέλλω, e.g. III. 84. 4, compared with III. 85. 2.

κατιόντος] Like ποταμὸς πεδιονδε κάτεισιν | χεῖμάρρους, Hom. II. XI. 492.

τοιοῦτῳ φ. δ.] repeats ἀμπελίνῳ κ.τ.λ.

§ 3. τριτημορίδι] The accus. or gen. would be more common. But ‘verbs which denote an affection of the mind *at* and *because* of something (sometimes) take this object in the dative.’ Madv. So πολλὰ τῷ ἀγάλματι κατεγέλασε, III. 37. 2.

§ 4. μὴ] ‘Ita scripsimus libris jubentibus.’ Bähr. Krüg. and Stein however retain the old reading οὐ, which can be justified if the negative be taken as forming one notion with the verb.

ἧ μὲν] II. 118. 3, n.

Σπαργαπίσης, ὥς μιν ὃ τε οἶνος ἀνῆκε καὶ ἔμαθε ἵνα ἦν
κακοῦ, δεηθεῖς Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὥς δὲ
ἐλύθη τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἑω-
214 τόν. καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ. Τόμυρις δὲ, ¹
ὥς οἱ ὁ Κύρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἑωυτῆς
δύναμιν συνέβαλε Κύρῳ. ταύτην τὴν μάχην, ὅσαι δὴ βαρ- ²
βάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἰσχυροτάτην γενέσθαι,
καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν ³
γὰρ λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν· μετὰ
δὲ, ὥς σφι τὰ βέλεια ἐξετετόξευτο, συμπεσόντας τῇσι αἰχμῇσί
τε καὶ τοῖσι ἐγχειριδίοισι συνέχεσθαι· χρόνον τε δὴ ἐπὶ
πολλὸν συνεστάναι μαχομένους, καὶ οὐδετέρους ἐθέλειν φεύ-
γειν· τέλος δὲ οἱ Μασσαγέται περιεγενέατο. ἥ τε δὴ πολλή ⁴
τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρη, καὶ δὴ καὶ
αὐτὸς Κύρος τελευτᾷ, βασιλεύσας τὰ πάντα ἑνὸς δέοντα
τριήκοντα ἔτεα. ἄσκον δὲ πλήσασα αἵματος ἀνθρωπητοῦ ⁵
Τόμυρις ἐδίξητο ἐν τοῖσι τεθνεώσι τῶν Περσέων τὸν Κύρου
νέκυν. ὥς δὲ εὔρε, ἐναπῆκε αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἄσκον· ⁶
λυμαιομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· “Σὺ μὲν ἐμὲ ζώουσάν
τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα τὸν ἐμὸν ἐλὼν
δόλῳ· σὲ δ’ ἐγὼ, κατὰπερ ἠπειλήσα, αἵματος κορέσω.” Τὰ ⁷
μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου πολλῶν λόγων
λεγομένων ὅδε μοι ὁ πιθανώτατος εἴρηται.

CH. 213. § 2. ὥς μιν κ.τ.λ.]
Instead of ὥς ὃ τε οἶνος μιν ἀνῆκε.
Compare the position of the per-
sonal pronouns at 108. 4; 115. 3;
204. 2.

ἀνῆκε] ‘Set him free.’ So of
waking from sleep: καὶ με γλυκὺς
ὑπνος ἀνῆκεν, Hom. *Od.* VII. 289.

CH. 214. § 1. οἱ] prob. does not
directly depend on ἐσήκουσε, but is
the *dativus ethicus*: ‘when she found
that Cyrus did not hearken.’

§ 2. βαρβάρων ἀνδρ.] sc. πρὸς
βαρβάρους. So ναυμαχία αὕτη “Ἐλ-
λησι πρὸς Ἕλληνας μεγίστη, Thuc.
I. 50. 2.

οὕτω] = in the following way (101,
n.).

τοῦτο] = τὴν μάχην.

§ 3. συνέχεσθαι] συμπλέκεσθαι
Hesych. (Bähr). ‘They closed and
fell on one another with spear and
dagger.’

§ 4. ἡ...πολλῇ τῇς] Cf. 24. 1.
αὐτοῦ ταύτῃ] i.e. without giving
ground.

τὰ πάντα] ‘In all’ (163. 2, n.).
ἑνὸς δέοντα τ.] B. C. 559—529,
acc. to Clinton.

§ 6. ἀπώλεσας] Cf. ἀπολωλε-
κώς, 45. 1.

§ 7. τὰ μὲν δὴ] As if ταῦτά (or
οὕτω) μοι πιθανώτατα εἴρηται were
to follow.

πολλῶν] Cf. 95. 2. Xenophon
(*Cyrop.* VII. 7) says that Cyrus died

- 215 Μασσαγέται δὲ ἐσθῆτά τε ὁμοίην τῇ Σκυθικῇ φορέουσι ¹
καὶ δίαιταν ἔχουσι. ἱππόται δὲ εἰσι καὶ ἄνιπποι (ἀμφοτέρων
γὰρ μετέχουσι) καὶ τοξόται τε καὶ αἰχμοφόροι, σαγάρις
νομίζοντες ἔχειν. χρυσῷ δὲ καὶ χαλκῷ τὰ πάντα χρέωνται ²
ὅσα μὲν γὰρ ἐς αἰχμὰς καὶ ἄρδεις καὶ σαγάρις, χαλκῷ τὰ
πάντα χρέωνται· ὅσα δὲ περὶ κεφαλὴν καὶ ζωστήρας καὶ
μασχαλιστήρας χρυσῷ κοσμεύονται. ὡς δ' αὐτως τῶν ἵππων ³
τὰ μὲν περὶ τὰ στέρνα χαλκέους θώρηκας περιβάλλουσι,
τὰ δὲ περὶ τοὺς χαλινοὺς καὶ στόμια καὶ φάλαρα, χρυσῷ.
σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν· οὐδὲ γὰρ οὐδέ σφί ⁴
216 ἐστὶ ἐν τῇ χώρῃ· ὁ δὲ χαλκὸς καὶ ὁ χρυσοὺς ἄπλετος. Νό- ¹
μοισι δὲ χρέωνται τοιοῖσδε· γυναῖκα μὲν γαμέει ἕκαστος,
ταύτησι δὲ ἐπικοῖνα χρέωνται. ὁ γὰρ Σκύθας φασὶ Ἕλληνας ²
ποιέειν, οὐ Σκύθαι εἰσὶ οἱ ποιέοντες, ἀλλὰ Μασσαγέται· τῆς

in his bed of old age: Ctesias (*Pers.* 6—8) that he died in camp of a wound received in a battle with the Derbices. Both these accounts are less marvellous than that of Hdt. But by *πιθανώτατος* Hdt. seems to mean that which most deserves belief on moral grounds as illustrating the action of divine Nemesis. The tomb of Cyrus which was to be seen at Pasargadae (125. 5) in Alexander's time (B.C. 330), and was described by Arrian (about A.D. 140), has been identified with a building which still stands among the ruins of the modern *Murghāb*. See *Dict. Geogr., Pasargadae*.

CH. 215. § 1. ἀμφοτέρων] Blakesley renders: 'for of both are there tribes occupying parts (of the great waste).' It seems more natural to take ἀμφ. after μετέχουσι, = 'they share both kinds of life.' Hdt. often refers to a preceding statement in a vague way, without anything having been expressed to which the word of reference can grammatically refer. See 9. 1, n.

σαγάρις] Prob. 'bills' or 'battle-axes.' The precise form of the weapon is uncertain. The emphatic word of the clause seems to be νομί-

ζοντες, the σαγάρις being the national weapon (IV. 5. 4), while the use of horses, bows, and lances seems to have varied in different tribes.

§ 2. τὰ πάντα] 'For them all,' i.e. in the case of all the aforesaid weapons (99. 2; II. 95. 3).

ὅσα δὲ περὶ κεφ.] simply = 'head-gear.' The Scythian head-dress was peculiar (VII. 64. 2).

§ 3. χρυσῷ] Sc. κοσμεύονται.

§ 4. σιδ. δὲ οὐδ' ἀργ.] = οὔτε σιδ. οὔτε ἀργ. Cf. II. 52. 1. Owing to the addition of οὐδέν, οὐδενί, neither of these instances is as strong as ἐκ δὲ οἱ ταύτης οὐδ' ἐξ ἄλλης παῖδες ἐγίνοντο, V. 92. 7; ὡς αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης ἦκον, Thuc. VIII. 99. 1.

οὐδέ γὰρ οὐδέ] An emphatic negation. Originally no doubt the first οὐδέ belonged to the whole sentence, connecting it with what had preceded, while the second οὐδέ emphasized some particular notion. Thus οὐδέ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν (II. V. 22) = οὐδέ κεν ὑπέκφυγε οὐδέ αὐτός. But the phrase cannot always be broken up in this way. Cf. οὐ γὰρ ὦν οὐδέ, I. 49; οὐ μὲν οὐδέ, II. 120. 5; οὐδὲ ὦν οὐδέ, 134. 2.

γὰρ ἐπιθυμήσει γυναικὸς Μασσαγέτης ἀνὴρ, τὸν φαρετρεῶνα ἀποκρεμάσας πρὸ τῆς ἀμάξης, μίσγεται ἀδεῶς. Οὖρος δὲ 3 ἡλικίης σφι προκέεται ἄλλος μὲν οὐδεὶς· ἐπεὰν δὲ γέρων γένηται κάρτα, οἱ προσήκοντές οἱ πάντες συνελθόντες θύουσι μιν καὶ ἄλλα πρόβατα ἅμα αὐτῷ· ἐψήσαντες δὲ τὰ κρέα κατεωχέονται. ταῦτα μὲν τὰ ὀλβιώτατά σφι νενόμισται. τὸν δὲ νόσφω τελευτήσαντα οὐ κατασιτέρνται, ἀλλὰ γῇ κρύ- 4 πτουσι, συμφορὴν ποιούμενοι, ὅτι οὐκ ἔκετο ἐς τὸ τυθῆναι. Σπείρουσι δὲ οὐδὲν, ἀλλ' ἀπὸ κτηνέων ζῶουσι καὶ ἰχθύων· οἱ 5 δὲ ἀφθονοὶ σφι ἐκ τοῦ Ἀράξεω ποταμοῦ παραγίνονται· γαλακτοπόται δέ εἰσι. Θεῶν δὲ μῦνον ἥλιον σέβονται, τῷ θύουσι 6 ἵππους. νόμος δὲ οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται.

CH. 216. § 3. ἄλλος μὲν οὐδεὶς] Answered by ἐπεὰν δέ. Hdt. regards 70 years as the average limit of human life (32. 3): a life of 80 years is exceptionally long (III. 22. 7). The Massagetæ did not take this or any other definite number of years as the basis of their calculations on the proper time for a man to die: but they adopted instead the more arbitrary and variable limit of extreme old age. The phrase οὖρος ἡλικίης is not quite the same thing as οὖρος ζῆσις (32. 3), since ἡλικίη (= prime of life) excludes infancy and old age. Translate 'as a limit after which a man ceases to live they lay down none other than this: when he becomes exceeding old' &c.

γένηται] Sc. Μασσαγέτης τις. See 132. 2, n.

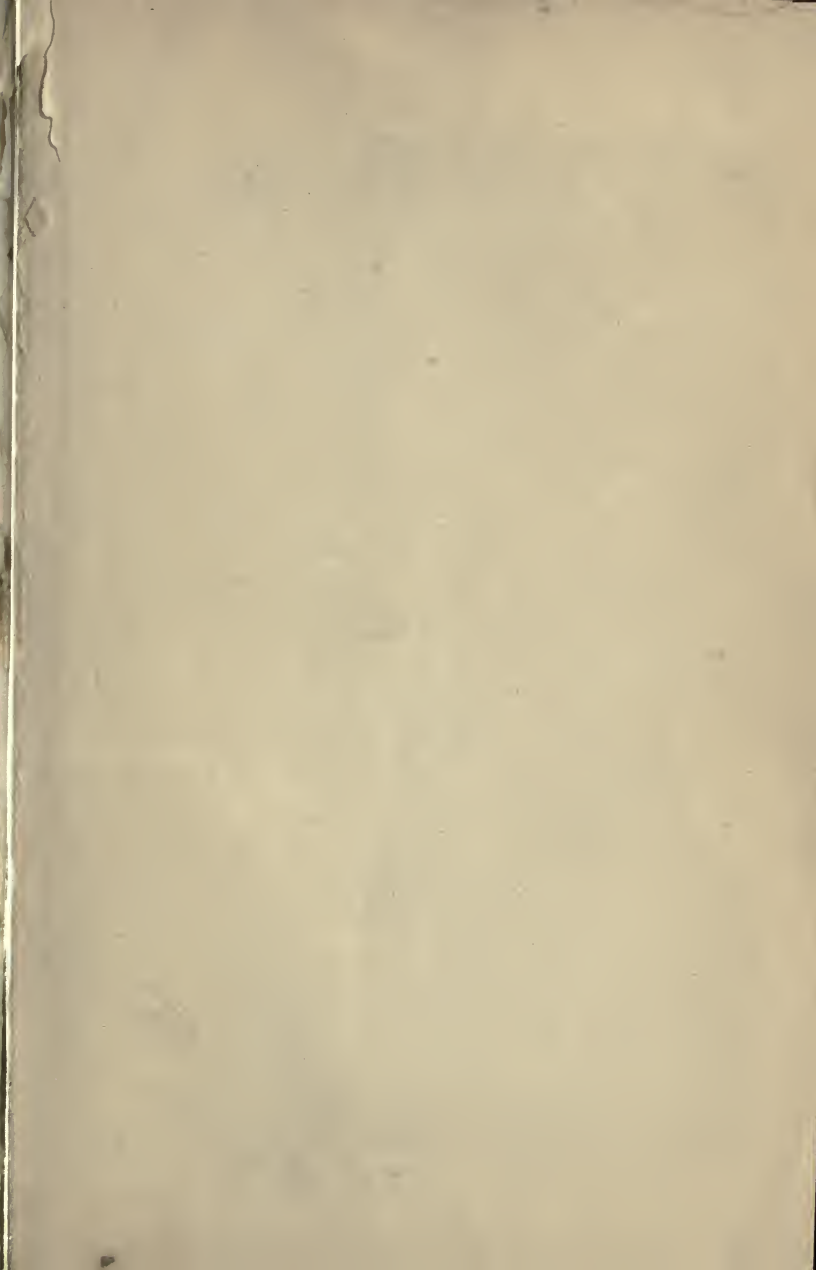
οἱ προσήκ. οἱ] The second οἱ is the dative: 'his kinsfolk.'

θύουσι] Cf. 126. 3.

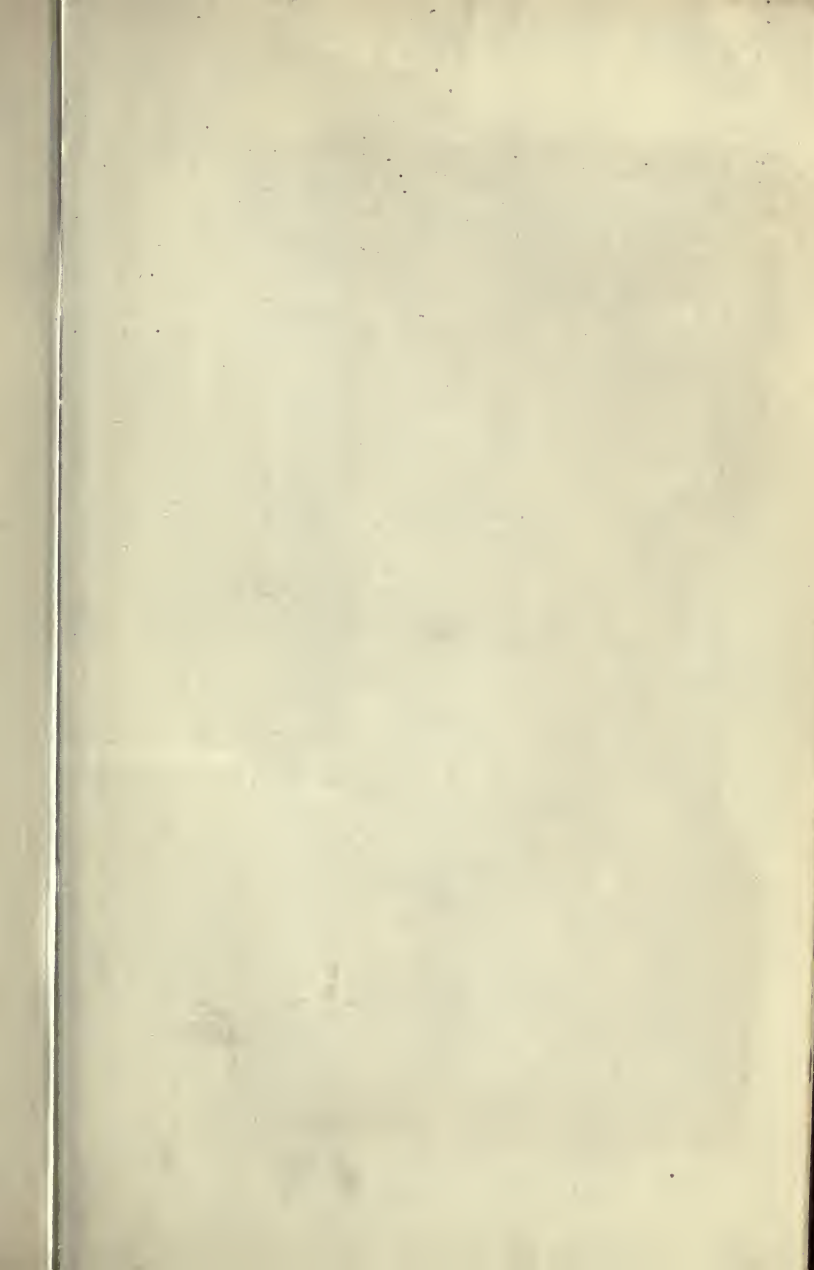
ἄλλα] See 193. 4, n.

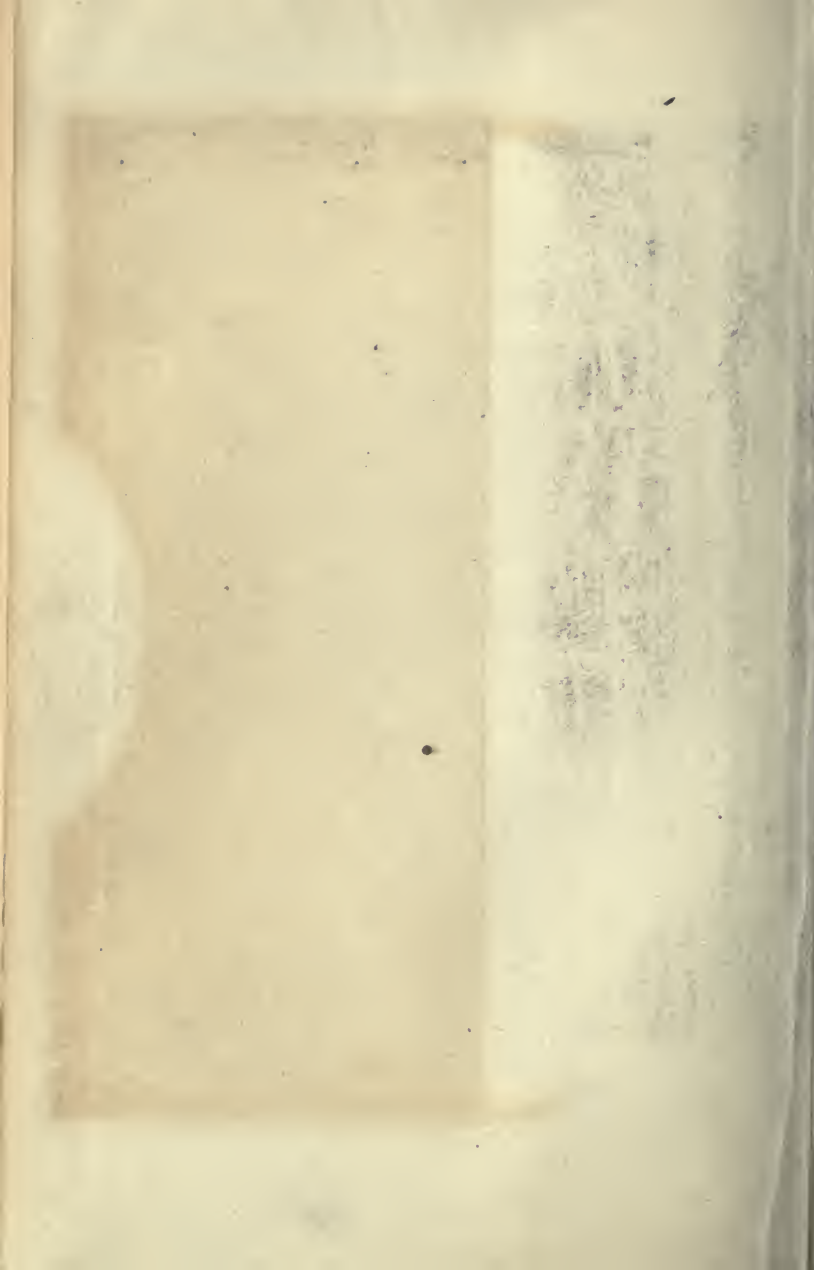
ταῦτα] either means 'these cases of sacrifice,' or more prob. stands instead of οὔτοι (cf. τοῦτο, 214. 2).

§ 6. ἥλιον] Cf. 212. 4. Krüg. reads νόος for νόμος. Cf. οὗτος δὲ ὁ νόος τοῦδε τοῦ ῥήματος, τὸ ἐθέλει λέγειν, VII. 162. 2. But νόμος may fairly stand in the sense of 'fashion,' or 'common view.' Cf. οὐ λήγουσα εἰ μὴ νόμῳ, 'not ending actually, only in thought,' i.e. 'commonly viewed as ending,' IV. 39. 2.



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